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THE

Life and Death

OF

Mr. JOSEPH ALLEINE,

Late Teacher of the Church at *Taunton*, in *Sommersetshire*, Assistant to Mr. *Newton*.

Whereunto are Annexed

Diverse Christian

LETTERS

Of His,

Full of Spiritual Instructions tending to the Promoting of the power of Godliness, both in Persons, and Families.

AND HIS

FUNERAL SERMON,

Preached by Mr. *Newton*.

Printed, *Anno Dom.* 1671.

THE
Life and Death
Of that Excellent
MINISTER
OF
CHRIST
Mr JOSEPH ALLEINE,
Late Teacher of the CHURCH of *Taunton* in *Somerset-shire*, Assistant to Mr. *NEWTON*.

PROV. 10.7.
The memory of the just is blessed: but the name of the wicked shall rot.

Printed *Anno Domini* 1672.

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LET the *Reader* know, (to assure him that Faction and Partiality are not the Authors of this History) That the two full Narratives that are not subscribed, are written by two Conformable Ministers of very great sincerity and abilities, who were long and intimately acquainted with Mr. *Joseph Alleine*.

READER, thou art desired to take notice, That that part of the Life which is drawn up by Mrs. *Theodosia Alleine*, was sent up by her to a worthy Divine, by him to be published in his own stile, she not imagining it should be put forth in her own words. But that worthy Person, and divers others, upon perusal, saw no reason to alter it, but caused it to be printed as it is.

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THE Life and Death

Of that Excellent Minister of Christ

Mr. *JOSEPH ALLEIN*,

Late Teacher of the Church at *Taunton* in *Sommerset-shire*, Assistant to Worthy Mr. *Newton*.

CHAP. I.

The Introduction.

AS History is both *useful* and *Delightful* to Mankind, so *Church-History* above all, hath the Preheminence in both; for it Treateth of the greatest and most necessary Subjects: It is most eminently Divine, as Recording those Works of God, in which he most Graciously condescendeth unto Man, and those Actions of Men, in which they have most nearly to do with God; and Treating of those holy Societies, Events, and Businesses, in which Gods Holiness is most Conspicuous, and his Honour most concerned in the World. The Narratives of the great Victorys,

and large Dominions of *Alexander*, *Cæsar*, *Tamerlane*, or such others, are but the Portraiture of Phantasms, and the Relation of the Dreams of Vagrant Imaginations, or of the Lifeless motions in a Poppit-Play, where there is much stir to little purpose, till the Play be ended: Further, than the Matters of God, and of the Church, and Mens everlasting concernments, are comprehended in them. The report of one Souls Conversion to God, and of the Reformation of one Family, City, or Church, and of the noble Operations of the blessed Spirit, by which he brings up Souls to God, and Conquereth the World, the Flesh, and the Devil; the Heavenly Communications of God unto Sinners, for their Vivification, Illumination, and holy Love to God, and to his Image, are as far better than the Storys of these grand Murderers, and Tyrants, and their great Robberies, and Murders called *Conquests*, as the Diagnosticks of Health are than those of Sickness; or as it is more pleasant to Read of the Building of Cities, than of their Ruins; or of the Cures of a Physitian, than of the Hurts done by Robberies and Frays; yea, of the Healing of Immortal Souls, than of the overhasty destroying of mens Bodies, which would quickly turn to Dust of themselves, if these valiant Murderers had but the patience to stay the time.

And among all parts of Church-History, the Lives of Wise and Holy men, doth seem to be not least *useful* and *Delightful*; (which is the reason why Satan hath so marvellously and successfully bestird himself, to Corrupt this part of History with so many impudent Lies in the Popish Legends, as might render all such Narratives afterwards Contemptible and Incredible, and might destroy the Ends:) Therefore is the Sacred Scripture so much Historical; and the Gospel it self is not a Volumn of well composed Orations, or a Sisteme, or Encuclopædia of the Sciences and Arts; nor yet a great Volumn of unnecessary Laws; but the History of the Life and Death of Christ, and the wonderous Works of Himself, and his Spirit in his Servants, and a Record of those brief Laws and Doctrines, which are needful to the Holiness and Happiness of Man.

In the Lives of Holy men we see Gods Image, and the Beauties of Holiness, not only in Precept, but in Reality and Practice;

Practice; not *Pictured*, but in the *Substance*: And though the Precepts and Rules be more perfect in their Kind, as wanting no Degree or Part, yet the real Impress and Holiness in the Soul, is that Living Image of God, which is the End of the former, and of which the Scripture is but the Instrumental cause. And *Holiness* in visible Realities, is apt to affect the World more deeply, than in Portraiture and Precept only. Therefore, we find that Satan and his Instruments, are used to do that against the Scriptures exemplified in the Godly, which they have not done against the Scriptures in themselves: They can bear the bare Precepts of a perfect Rule, who cannot bear the very imperfect Practice of them in a Holy Life. Many have burnt Martyrs, that could endure good Books. Living Holiness most exciteth Malice! Besides, that the best of men have Imperfections, which may be a pretence for Detraction, Slander, and Persecution, when the Sacred Rule is not so boldly to be Accused, till they are received in Malignity and Audacity.

Many a one can Read with Reverence the Life of a dead Saint, who will neither Imitate nor endure the Living. And I doubt not but many can bear the Narrative of this holy Persons Life, who could not have endured to see themselves condemned in the Exercises of his present holy Zeal.

And yet it is not to be denied, but that Humane Nature yet containeth such Principles and Inclinations, as give an honourable Testimony to Goodness; For the Exercises of Prudent, Impartial, equal Vertue, and eminent Holiness in a Heavenly Life, and in the joyful Hopes of the invisible Blessedness, and in fervent Love to God and Man, and in an Innocent life, and Self-denying endeavours to do good to all, do so much Convince and Awe mans Nature, and so powerfully command Approbation and Honour, that Satan and bad men could not resist them; were it not that such excellent Persons are too Rare, and that the far greater number of Good men are lamentably Imperfect, and tainted with many unlovely Faults: And were it not also for two great Advantages that Satan layeth hold on; that is, Mens *Strangeness* and *Disacquaintance* with those that are Good, and the *Slanderous* reports of them by others. And whoever noteth it shall find, that most that ever Hated and Persecuted men of eminent Holiness, were such as never intimately knew them, but only at a deceitful distance,

and such as heard them odiously described by lying Tongues.

And it is not a small benefit of this kind of History, that the Weak and Lame Christians may see such excellent Examples for their Imitation; and the Sluggish and Distempered Christian may have so Real and Lively a Reproof; and the Discouraged Christian may see that higher Degrees of Goodness, are indeed attainable; and that the Dark and Troubled Christian may see the Methods in which Gods Spirit doth work upon his Servants, and see that a Genuine Christian life, is a Life of the greatest Joy on Earth: And that the sloathful Hypocrite, may see that Religion is a serious Business: And that the Factious Christian, may see that a man may be eminently Holy, that is not of his Opinion, Side, or Party: And that both the proud domineering *Pharisee* may see, that eminent Piety is separable from his Traditions, Formalities, Ceremonies and Pomp: And the Opinionative Hypocrit may see, that Holiness consisteth of something else, than in Circumstantial and Siding Singularities, and in a condemning of other mens outward Expressions, or Modes of Worship, or a boisterous Zeal against the Opinions and Ceremonies of others.

And it is a notable benefit of this kind of History, that it is fitted to Insinuate the Reverence and Love of Piety into *young unexperienced Persons*: For before they can Read much of *Theological* Treatises with understanding or delight, Nature enclineth them to a pleasure in History, and so their Food is sugard to their Appetites, and *Profit* is entertained by *Delight*. And nothing taketh well with the Soul, that is not pleasant to it; nor did he ever know the true way of Educating Youth, or doing good to any, that knew not the way of drawing them to a Pleasedness, and Love to Goodness: *Omne tulit punctum qui miscuit utile dulci.*

On such Accounts, we may conclude that such men as *Melchior Adamus*, Mr. *Samuel Clark*, &c. that have served the Church with this sort of History, have done no small or useless Service; which we the easilier perceive when we remember, at what Rates now the Church would purchase a full History of the Lives of all the Apostles, and all the Eminent Pastors of the Churches for the first Two Hundred, or Three Hundred Years; yea, or but of some few of them. And how much

much of the History of the Times they Lived in, is contained in a just History of such mens Lives.

It were to be wished that more did as *Thuanus*, at large; or as *Scultetus*, in his *Curiculum vitæ suæ* at least; or yet as *Junius*, and many others, that give us a Breviate of the most considerable Passages of their own Lives: Because no man knoweth usually those intimate Transactions of God upon mens Souls, which are the Life of such History, or at least no useless part. But men are commonly supposed to be so selfishly Partial, and apt to over-value all their own, and to fish for Applause, and it is so meet to avoid appearances of Pride, and Ostentation, that few think meet to take this course. And the next desirable is, that their intimate Friends would Write their Lives at large, who are best able; as *Camerarius* hath done *Melanchons*, and *Beza*, *Calvins*; and as the Lives of *Bucholtzer*, *Chytræus*, and many more are Written.

But none of all this must be expected concerning this our Brother: Because he was young, and taken away before any had thoughts of gathering up his Words, or Actions, for any such use: Those that have done this little, being his *Fathers*, and *Seniors*, who looked to have died long before him: And because he lived in a time of Trouble, and Division, and Suspition, in which every man had great concernments of his own to mind; and in which men are affraid of praising the holy Servants of God, lest it offend those that in some things differed from them.

The special Excellency of this Worthy man, lay chiefly in the *Harmony* and *Compleatness* of such particular Gifts, and all of them in a *high Degree*, as use to Exalt the Fame of others, in whom some *One* or *Few* of them is found. And all these in a man so young, as unless in one *Joh. Picus Mirandula*, one *Kyckerman*, one *Pemble*, in a Countrey, is rarely to be found. Do you desire the Preparatives of Languages, and Philosophy? In these he was Eximious, as his *Treatise de Providentia*, Licensed for the Press (of which more anone) doth shew; with several other Manuscripts of like Nature. How throughly had he searched the Writings of Philosophers? How fully had he found out how much Natural Reason doth attest, and speak for the Attributes and Providence of God, and the Principles of a Godly life. And how much Super-natural Revelation

presupposeth, and findeth ready to entertain it and befriend it in the Light, and Law of Nature? How excellently able was he to deal with the Naturalist, at his own Weapons, and to shame them that call Religion an Unproved or Unreasonable thing? No doubt it was an excellent help to his own Faith, to have so clear and full a sight, of all those *Subsidiary* Natural Verities, which are known *propria luce*, and are out of the reach of those malignant Suggestions, by which the Tempter is often questioning Super-natural Truths. Few Christians, and too few Divines, do dig so deep, and proceed so wisely, as to take in all these Natural helps; but overpassing those presupposed Verities, do oft leave themselves open to the subtle Assaults of the Tempter, who knoweth where the Breach is; and will sometimes urge such Objections on them, as need a Solution by those helps which they are ignorant of.

Do you look for an high degree of *Zeal*? In this he was Marvellous, being a living Fire, continually burning in the Love of God and man; still mounting upward, and kindling all that were Capable about him. As prone to *Fervour*, and *Activity*, as earthen Natures to *Cold*, and *Idleness*; not weary of well doing; not speaking slightly, and with indifferent affection of the great Jehovah, and of Holy things; but with the Reverence and Seriousness, as became one that by Faith, still saw the Lord: Not doing Gods work with an unwilling, or a sluggish heart, as if he did it not, nor as those that fear being losers by God, or of giving him more than he deserveth, or getting Salvation at too dear a Rate: But as a Soul that was Kin to Angels, which are Active Spirits, and a flame of Fire, that came from God, the Lord of Life, and Father of Spirits, and liveth in God, and is working and passing up to God. As one that knew that none other work was worthy of a *Man* (and approveable by any Reason, sure that which is made a Slave to sense) except only the Souls *Resignation*, *Obedience*, and *Love* to *God*, and the *seeking* of the *Heavenly durable Felicity*, in the use of all those Means which God in Nature, and Scripture, hath appointed for the obtaining of it.

It is too common to find men that are long and deep Students in *Philosophy*, and the Doctrinals, and Methods of *Theologie*, to be found none of the most Zealous, or serious Divines; and

and for the Learnedst Doctors to be but of the Courseſt and Weakeſt ſort of *Chriſtians*. Becauſe they exerciſe the Head almoſt alone, and take little pains to work what Truths they know upon their Hearts: As if the *Head* were more *diſeaſed* with ſin, than the Heart is, and the Heart had not as much need of a Cure: Or as if Gods Grace did not as much dwell in the *will*, as in the *Underſtanding*; and the Heart had not the nobleſt work to do. *Life*, *Light*, and *Love*, are the Inſeparable Influences and Effects, of the ſanctifying Spirit: But yet ſometimes the Indiſpoſition of the Receiver, may keep out *one* of them more than the reſt. *Light* alone may be profitable to the Church, by breeding *Light* in others: But *Life* and *Love*, alſo are as ſuitable means to produce their like, as *Light* is. And without them, it is not a flaſhy Light and frigid Knowledg, that will ſave the Soul.

And on the other ſide, alaſs, how ordinary is it for *Zeal* to make a buſle in the Dark, and for thoſe that are very earneſt to be very blind? And ſtrong Affections (not to God himſelf, but about the exerciſe of Religious Duties) to be guided by a weak Underſtanding: And ſo for ſuch well-meaning Perſons, to make moſt haſte when they are out of the way, and to divide and trouble the Church and Neighbourhood, by their fervency in Errour, till late Experience hath ripened them to ſee what miſchief their Self-conceitedneſs hath done? O! how happy were the Church of God, if great Underſtanding, and fervent Zeal, were ordinarily as well Conjoyned, as they were in this Worthy man.

And many have much *Reading*, and plentiful *Materials* for Learning, who yet were never truly Learned, as being *Injudicious*, and never having well digeſted what they Read, into the habits of ſolid Underſtanding. But ſo was it not with this our Brother, as his very Letters fully *witneſs*: How clearly and ſolidly doth he reſolve that great Queſtion which he ſpeaketh to? As one that had *Theologie*, not in his Books only, but in his Head and Heart.

And I account it no ſmall part of his Excellency, that his Judgment led him to dwell ſo much on the great Eſſentials of Godlineſs, and Chriſtianity; the Love of God, and a Holy, Juſt, and Sober life: And that he laid not out his Zeal diſeaſedly, and unproportionably upon thoſe outward Circumſtances,

where the noise doth call off the minds of too many, from the inward life of Communion with God: His Sermons, his Conference, his Letters, were not about Mint and Comin, but about the Knowledg of God in Christ, which is the Life Eternal.

Yet that he did not prostitute his Conscience to the Interest of the Flesh, nor subject God to the World, nor deny Self-denial and the Cross of Christ; nor Hypocritically resolve to shift off the costly part of Religion, on pretence of the *Indifferency*, or *Smalness* of any thing, which he thought God forbad him; you need no other Proof, than the following History.

And he was not one of those weak Well-meaning Ministers, who think that their meer *Honesty* is enough to deserve the esteem of worthy Pastors; nor was he one of those proud and empty Persons, who think that the Dignity of their Function is enough to Oblige all to Bow to them, and to be Ruled by them, without any personal *wisdom*, *Holiness*, or *Ministerial Abilities*, suitable to their sacred Office: But, so great was his Ministerial *Skilfulness* in the publick Explication, and Application of the holy Scriptures, so Melting, and Wining, Convincing and Powerful, his unaffected sacred Oratory, so wise and serious his private dealing with particular Families and Souls, that it is no wonder if God blessed him with that great Success, which is yet visible among the People where he Lived, and which many of his Brethren wanted. For he did not by slovenly Expressions, nor Immethodical Extravagances, nor unsound injudicious erroneous Passages, nor by jocular Levities, or by nauseous Tautologies, make Sermons, or Prayers, become a scorn, nor give advantage to carnal captious Hearers, who for every hair not only abhominate the wholsomest Food, but also write Books to breed their own Disease in others: Nor yet did he by an affected unnatural Curiosity of Jingling words, and starched Phrases, make Sermons like Stage-plays, and destroy the peoples Edification, or their Reverence of Holy things: But he spake as one that spake from God, in the Name of Christ, for mens Renovation and Salvation, in a manner suitable to the Weight and Holiness of the matter.

And his fervent Zeal and Thirst for the peoples Conversion and Salvation, was a great advantage to his Success. For,

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let mens parts be never so great, I seldom have known any man do much good, that was not *earnestly desirous* to do good? If he long not for mens Conversion, he is seldom the means of Converting many. For there is a certain *lively serjousness* necessary in all *our Studies*, to *make* our Sermons *suitable* to their ends, and in all our *Preaching*, to make them fit to reach *mens Hearts*, without which they are as a blunted *Knife*, or as a Bell that's crackt, or any other unmeet Instruments, unable for their proper use. And though God *can* work Miracles, and therefore can work without means, or without their fitness, yet that is not his ordinary way, and therefore is not to be expected.

And his great diligence from House to House in private, was a great promoter of his Successes. I never knew Minister, who *Prudently* and *Diligently*, took that course to be unprosperous in his work; but by them that have *wisely* and *Faithfully* used it, I have known that done, that before seemed incredible: And truly, when I think of some men yet living, and some few (too few) places (great places) which by the great Abilities and excellent Preaching, the personal Exhortations, and Catechising, the unwearied Pains, and the extraordinary Charity to the Poor, and the holy exemplary Lives of their Pastors (I can scarce forbear naming Four or Five of my Acquaintance) have been so generally seasoned with Piety; that the great Market Towns have become as Religious, as the Selected Members, which some think only fit for Churches; it makes me conclude, that it is principally for want of such a Ministery, that the World is so bad, and that greater things are not done among us: And that for another sort of men to cry out of the peoples Ignorance, and Prophaneness, and obstinate Wickedness, while their Unskilfulness, Sloath, Miscariage, and Negligence, is the cause, is as little Honour to them, as to the Phisitian, or Surgeon, that when he can Cure but few, doth cast the blame upon the Patient, when skilfuller men do Cure the like.

And his great humility in stooping to the meanest, and conversing with the poorest of the Flock, and not affecting things above him, nor insinuating by Flatteries into men of worldly Wealth and Power, no doubt helpt on his great Successes; though it was not the way to Preferments, Honours, no nor

Safety

Safety and Quietness to the Flesh. Had *Balaam* dealt throughout sincerely, it had been a very honourable, and comfortable word to him from King *Balack*, Num.24.11. *I thought to promote thee to great Honour, but, loe, the Lord hath kept thee back from Honour.* It is more honourable and comfortable to be *kept from Honour* by God and a good Conscience, than to be honoured by men on sinful Terms.

And the Moderation and Peaceableness of this Holy man, was very Exemplary and Aimiable; which I the rather mention, because in these distempered Times of Temptation, too many think that the excellency of Zeal, lieth in going to the furthest from those they differ from, and suffer by. And because some will think, that knew no more of him, but only how oft and long he lay in the Common Goal, that sure, he was some violent unpeaceable Zealot. No; His *Zeal* was for *Peace*, and *Quietness*, for *Love*, and for good *Works*: He was not used to inflame men against Dissenters, nor to Backbite others, nor to make those odious that were willing enough to have made him so: He fled from one extream with fear and suspition of the other: He was indeed himself a Silenced Minister, in a Place, and among a People who had his heart, and who had been blessed with his fruitful Labours; and his Judgment was, that it is Sacriledg for a Minister Consecrated to God, to Alienate himself, and violate that Covenant and Ministerial Dedication, by giving over his Work as long as he hath *Ability* and *Opportunity*, and the Peoples Souls have a true *Necessity*. And therefore he chose that long Imprisonment, rather than voluntarily to Surcease. But whilst he had Liberty, he went oft to the publick Assemblies, and was a Hearer, where he was wont to be a Teacher, and encouraged the People to do the like. He spake not evil of Dignities, nor kindled Seditious, Principles, or Passions, in the Peoples minds, nor Disaffected them against Authority, nor Aggravated his own Sufferings to Exasperate their minds against such as he suffered by; though how great they were as to the Effect, the Sequel will acquaint you. In all he did in patience possess his Soul, and learned still *more* patience by the things which he suffered, and taught others what he learned himself.

But above all it is his highest excellency in my eyes, that he

he attained to the right temperament of the Christian Religion, and to a truly Evangelical frame of Spirit, suitable to the glorious hopes of Faith, and to the wonderful Love of our Redeemer. And when most Christians think that they have done much, if they can but weep and groan over their Corruptions, and can abstain from the lustful Pollutions of the World, in the midst of many doubts and fears; LOVE and JOY, and a HEAVENLY MIND, were the Internal part of his Religion; and the larg and fervent PRAISES of God, and THANKSGIVING for his Mercies, especiall for CHRIST, and the SPIRIT, and HEAVEN, were the External exercises of it. He was not negligent in confessing Sin, nor Tainted with any *Antinomian* Errours; but PRAISE, and THANKSGIVING, were his Natural Streins; his *frequenteſt*, *longeſt*, and *heartieſt* Services: He was no dispiser of a broken Heart; but he had attained the blessing of a *Healed*, *joyful* Heart. The following Narratives, the strein of his Letters, but above all the admirations of his nearest Friends, will tell him that will enquire, how his triumphant Discourses of the Hopes of Glory, and his frequent and fervent *Thanksgiving* and *Praise*, were the *Language* which he familiarly spake, and the very business of his Heart and Life. And, O how amiable is it to hear the Tongue employed seriously, and frequently, in that which it was made for; even in the praise of him that made it! And to see a man passing with joyful hopes towards Immortality! And to live as one that seriously believeth, that he must quickly be in the Heavenly Church, and live with God and Christ for ever. O how comely is it to see a man that saith, he believeth that Christ hath redeemed him from Hell, and reconciled him to God, and made him an Adopted Heir of Glory, to live like one that was so strangely saved from so great a Misery, and with the most affectionate gratitude to honour the Purchaser of all this Grace: And how uncomely a thing is it to hear a man say, that he believeth all this Grace of Christ, this Heavenly Glory, this Love of God, and yet to be inclined to no part of Religion, but Fears and Complainings, and scarce to have any words of Praises, or Thanksgiving, but a *few*, on the by, which are *Heartleſs affected*, and *conſtrained*. O did Christians, yea Ministers, but Live with

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the *Joy* and *Gratitude*, and *Praise* of Jehovah, which beseemeth those that believe what they believe, and those that are entring into the Cœlestial Chore, they would then be an honour to God and their Redeemer, and would win the World to a Love of Faith, and Holiness, and make them throw away their worldly Foolgames, and come and see what it is that these *Joyous Souls* have found: But when we shew the world no Religion, but Sighing, and Complaining, and live a sadder life than they, and yet talk of the glad Tidings of Christ, and Pardon, and Salvation, we may talk so long enough, before they will believe us, that seem no more to be believers our selves, or before they will leave their fleshly pleasures, for so sad and dreadful a Life as this.

And as this kind of Heavenly, Joyful Life is an Honour to Christ, and a wonderful help to the Converting of the world, so is it a Reward to him that hath it; which made this holy Person live in such vigor of Duty, such fervour of holy Love, and such continual Contens in God, so that the Kingdom of God in him was *Righteousness, Peace*, and *Joy in the Holy Ghost*; which others think consisteth in *Meats, Drinks*, and *Days*, in Shaddows and Circumstances, in Sidings, and in singular Conceites, *Rom.* 14. *Col.* 2. 16. It was not a *Melancholy* Spirit that acted him, nor did he tempt his people into such an uncomfortable state and strein. But in the multitude of his thoughts within him the comforts of God did delight his Soul: His Meditation of God and his Redeemer was sweet, and he rejoyced in the Lord. He delighted in the Law of the Lord, and when delight invited him, no wonder if it were his Meditation day and night, *Psal.* 1. 2. and 104. 34. and 119. 103. and 94. 19.

And how great a Solace was this in his Sufferings, when he could be in a Goal, and in Heaven at once? When he could after the terrible Torment of Convulsions, have the foresight and taste of Heavenly Pleasures? *Nihil crus sentit in Nervo, cum animus est in Cœlo*, saith *Tertull.*

And as he Lived, so he died, in *Vigorous, Joyful Praises*, and *Thanksgivings*: Reviving out of his long Speechless Convulsion, into those fervent Raptures, as if he had never been so impatient of being absent from the Lord, as when he was just passing into his Presence; or rather as if with *Stephen*, he had

had seen Heaven opened, and Christ in his Glory, and could not but speak of the unutterable things which he had seen. I deny not but his vigorous Active Temper, might be a great help to his holy Alacrity, and Joy, in his healthful State: But when that frame of Nature was broken by such Torments, and was then dissolving, to hear a Dying man about sixteen hours together, like the serventest Preacher in the Pulpit, pour out his Soul in Praises and Thanksgiving; and speak of God, of Christ, of Heaven, as one that could never speak enough of them; and that with a Vivacity and Force, as if he had been in former Health, and to Triumph in Joy as one that was just laying hold upon the Crown; surely in this there was something that was the Reward, or all his former Praise and Thankfulness; and that which must needs tell the Auditors the difference, not only between the death of a Righteous Believer, and the wicked Unbeliever, but the Weak and Distempered Believer; also the difference between a sound and a Diseased Christian, and between the triumphant Faith and Hopes, of one that saw the God and World invisible, and the staggering Faith, and trembling Hopes of a feeble and distrustful Soul; and between the death of one that had been used to Converse in Heaven, and to make Thanksgiving and Praise his Work, and of one that had been used to cleave to Earth, and make a great matter of the concernments of the Flesh, and to rise but little higher in Religion, then a course of outward Duty animated most with troublesome *Fears*: Though he died not in the Pulpit, yet he died in Pulpit Work.

And I must also note, how great an advantage it was to himself, and to his Ministerial Works, that he was possessed deeply with this true settlement, That the PRAISING of GOD is the proper ultimate End of man (not doubting but it includeth the notion of Glorifying him) for thus his heart was rightly Principled, and all his Doctrine and Duties rightly Animated.

And as in all his Ministry, he was extraordinarily addicted to open to the Hearers, the Covenant of Grace, and to explain Religion in the true Notion of *Covenanting* with God, and Covenant keeping, and greatly to urge men to deliberate well grounded Resolutions in this holy Covenant (as one

that

that understood that Baptising is truly Christening, and that Baptism, and the Lords Supper, are our Sacramental Covenanting, and that we need no new Discriptions, nor Characters of Grace and Church Titles, if we understand what these Sacraments truly mean:) So God was pleased to give him a certainty and sense of his Divine faithfulness, in fulfilling the promises of his Covenant, and a lively sense of all the benefits of it; and his faith in God for the performance of his part, was as strong and fixed, as was his own Resolution, in the strength of Grace to be true to God: I compare not his *Resolution* to Gods Fidelity; for what comparison between God and man, but only to his *Belief* of Gods Fidelity, and his Comfort in the assurance of the Conclusion. And as he was Resolved through Grace never to forsake Christ, so Christ did never fail him, nor forsake him. And in his Ministry, in his Sufferings, and his Death, this *Faith*, this *Hope*, this Heavenly *Joy*, was his Support, and Strength; and in the Valley of the Shadow of Death, he feared no evil. But when his Flesh and Heart failed, as to Natural strength, the Lord was the Rock or Strength of his Heart, and never failed him, *Psal.* 73. 25. *Let me die the death of the Righteous, and let my last end be like his.*

I have premised this general Skeleton, as Limners, and Builders, first draw the Pillars and *Stamina* of their Work, which the following Narratives will fill up: And I have given you this general Index, or Contents of what is distinctly Contained in the Sequel. For the History is not Drawn up by one Hand, nor as by one that intended rather to shew what he could say, than what the Person was, and did: But it is the brief Account of the several parts of his Life, drawn up by several of his most worthy and judicious Friends that were present, or most Intimate and familiar with him. And I take this to be the best Advantage to a History, as to the Truth, which should satisfie the Incredulous, though not as to Uniformity, and a fluid Stile, which might please the Curious. For a mans Life is like a War, or Battle; No dispersed War, no nor any one particular Battle, can fully be discribed by the Observations of any one man alone: But one man is but in one place, and seeth only that which is within his own prospect, which his proper station did advantage him to see:

But

But when Intelligent men from each part of the Army do every one bring in their ſeveral *Narratives*, all ſet together may be a ſatisfactory Hiſtory of the whole War, or Fight: So when a mans courſe of Life is Tranſient, and one is his Familiar in his Youth, and another at riper Age, one in the Univerſity, and another in the Miniſtry; one in Priſon, and another at home, one in health, and another at death, it is no one of himſelf, that can credibly report the whole. And therefore though by variety of Stile, it may ſeem a *Ceſto*, or incongruouſly Compoſed; yet Truth being the Soul of Hiſtory; that's beſt which is beſt fitted to the Lovers of Truth. And though one part be written by a Woman (his Widdow) and another by his Reverend Father in Law; another by that worthy Paſtor whom he aſſiſted; another by a Fellow Miniſter, and another by a Schollar of his intimate Acquaintance, *&c.* Yet is there ſuch Agreement in them all, and ſuch Evidence of unqueſtionable Verity, eſpecially to all that know theſe Worthy and Faithful Perſons, that for my part I take it as coming to me with greater Advantage, than if it had been an evener Thred, drawn out by one ſkilful Hand alone; as the writing of the Hiſtory of Chriſt by the four Evangeliſts, is Advantagious to the Chriſtian Faith. The plainneſs and open Breaſt of a Godly Widdow, and of ſo many Holy and moſt Credible Friends, is another kind of Evidence, than the contrived Hiſtory of a Learned man, which is fitted to the Intreſt of a Party, to which the Perſons Fame and Honour ſeemeth Requiſite: I know not how a Hiſtory of this Nature, could come to the World with fairer humane Evidence of unqueſtionable Credibility, than this doth.

And let Poſterity know (for I need not tell it to this preſent Age, who live in the Light) that though this Servant of Chriſt excelled very many of his Brethren, yet it is not that ſuch men are wonders in this Age, that his Life is ſingled out to be Recorded to Poſterity: But becauſe his affectionate Friends and Auditors, are forwarder than many others, hereby to tell the World, what Effects his holy Doctrine, and Example, hath left upon their Hearts: It makes the Writers heart to bleed, to think how many thouſands of Souls do periſh by *Ignorance*, and *Ungodlineſs*, even in *England*, and how many vaſt Kingdoms of the World are deprived of the Goſpel, and

yet

yet how many Ministers have these Eight or Nine Years been Silenc't in *England*, *Scotland*, and *Ireland*, whose holy Skill, and Conscience, Fidelity and Zeal, is such, as would have justly Advanced most of the Antient Fathers of the Church, to far greater Renown, had they been but possessed with the like: Of whom indeed the World is not worthy. O! How many of them am I constrained to remember, with *Joy* for their great Worth, and sorrow for their Silence! But though Learning, Holiness, wonderful Ministerial Skill, and Industry, Moderation, Peaceableness, true Catholicism, absolute Dedication unto Christ, Zeal, Patience and Perseverance, did not all seem sufficient to procure his *Ministerial*, or *Corporal* Liberty, in his later years, yet they did much more for him than that, in qualifying him for the Crown which he now enjoyeth; and to hear, *Well done, good and faithful Servant, enter into thy Masters Joy.*

But, alas, Lord! What is the terrible future Evil, from which thou takest such Men away! And why is this World so much forsaken? As if it were not a Prayer of Hope which thou hast taught us, *Thy will be done on Earth, as it is in Heaven.*

If you ask, What Labours he hath left behind him? I Answer. *First*, The great numbers of holy Souls Converted, Confirmed, and Edified by his Doctrine, and the Example of his holy Life. The *Specimen*, or Exemplar of a right Minister of the Gospel, which he hath left to the Neighbour Ministers that knew him, and to those that now possess their Places, and to all the Ministers of the Land, and to the Ages that are yet to come: For who will not be convinced of the Necessity, and Sweetness of holy Diligence, in so good a Work, and become Laborious in the Word and Doctrine, who seriously Readeth such Examples as this here set before him? And who that considereth it aright, can chuse but see, how greatly such holy Labourers do differ from those that Preach the Gospel in Strife, and Envie, to add Affliction to *Pauls* Bonds, *Phil.* 1.15. And those that use their Ministry but as Lawyers use the Laws, to get Preferment and worldly Wealth by it; that they may say, *Soul, take thy Ease, Eat, Drink, and be Merry, thou hast Goods enough Laid up for many years*: Till they hear at last, *Thou Fool, this*

night

night shall they require thy Soul; Whose then shall the things be which thou possessest? So is every one that layeth up Riches for himself, and is not Rich towards God.

Secondly, And for Writings, who can expect that a man that entered upon the sacred Ministry at Twenty One years of Age, and Died about Thirty Five, and Lived in such exceeding Ministerial Labours, should leave many Books behind him of his Writing (in an Age wherein we have had too many Books, and too few such Ministers) yet the following History tells you, he is the Author of that *Synopsis* of the *Covenant*, in Mr. *Richard Alleins* Book. He Printed an Exposition of the Assemblies Catechism, with an Exhortation to use it. As also Prayers for his Peoples use: And left a Book to work on the Unconverted, not yet Printed. And he hath left, alas, imperfect, a good part of a Body of *Natural Theologie*, called, *Theologia Philosophica*. 1. *De Cognitione Dei.* 2. *De Existentia Dei.* 3. *De Nominibus & Substantia Dei.* 4. *De Attributis Dei in genere, & Specialim de ejus unitate.* 5. *De Perfectione Divina*, &c. 6. *De Decretis Divinis.* 7. *De Providentia Divina.* 8. *De Cultu Divino, de Precibus*, In all which he succinctly delivereth in a very good Latin Stile, the *Christian Doctrine*; and then by way of Annotations, addeth the Testimony of the Antient Philosophers: so that you have together a Sum of sound Doctrine, and the fullest Attestation of *Ethnicks* consent, that ever I have seen; being such a Promptuary for any one that hath not leisure to Peruse, or to gather to such particular uses the Philosophers themselves that I know not where you can find the like. For every Sheet or Two of his Doctrine on the Subject, there is about Eight, Ten, Twelve, or more Sheets of Collected Attestations. The rest are all Imperfect Written, only that *De Providentia*, hath his *ultimam manum*, and is Licensed for the Press; but being *Latine* and *Greek*, and such Books having too few Buyers in *England*, none yet is found that will be at the Charge of Printing it, much less altogether; though indeed (though Imperfect) it is pity they should be seperated. The Title of this Licensed Piece is, *Theologiæ Philosophicæ, sive Philosophiæ Theologicæ specimen: In quo Æterni Dei Providentia solius Naturæ lumine comprobatur, validissimis rationum momentis, Demonstratur, quoad Partes, Species, Objecta, & Explicatur;*

Contrariatis denique adversariorum Objectiones firmatur: Ex [illegible] Platone, Chalcidio, Sallustio, Firmico, Empi[illegible] Antonino, Epicteto, Proclo, Simplicio, Ci[illegible] Seneca, Macrobio, Porphyrio, Xenophonte, Ga[illegible] Plotino, Tyrio, Appuleio, Alcinoo, *aliis[illegible] Oratoribus & Poetis, tum Græcis tum Latinis, [illegible] Convictionem, & Orthodoxorum confirmationem;* [illegible] Anno Dom. 1661.

[illegible] had Printed a small Book, called, *A Call to Ar[illegible]* [illegible] the silent Nonconformists, to pity Souls, [illegible] in the Work to which they are Devoted [illegible] how dear soever it may cost them.

CHAP. II.

A Brief Relation of his early setting forth in the Christian Race, from his Childhood: Also some Memorials of his Industrious and Prosperous pursuit of Learning, and of his singular Piety during his Abode in the University, *written by an Eyewitness thereof.*

MR. *Joseph Allein*, Born in the *Devises*, in *wiltshire*, in the Year, 1633. During his Childhood, shewed forth a singular Sweetness of Disposition, and a remarkable Diligence, in every thing he was then Imployed about. The first observable Zeal of Religion that appeared in him, was in the Eleventh year of his Age, about which time, he was Noted to be very Diligent in private Prayer, and so fixed in that Duty, that he would not be disturbed, or moved by the coming of any Person accidentally into the places of his Retirement. This and other Fruits of a Serious and Gracious Spirit, were the common Observation of the Family. From this time forward, the

the whole Course of his Youth, was an Evenspun Thred of Godly conversation, which was rendered more Aimable, by his sweet and pleasant Deportment towards all he Conversed with. While he thus openly began to run his Christian Race, his Brother Mr. *Edward Allein*, a worthy Minister of the Gospel, departed this Life: Whereupon he earnestly desired to be brought up in Preparation, to succeed him in the Work of the Ministry. Which good Motion, his Father gladly hearkned unto, and speedily prepared to put it in Execution. Such was his great Diligence at School, that he redeemed for his Book, the time allotted for Recreation. In the space of about Four Years, he attained to very good Knowledg in the *Latin* and *Greek* Tongues, and was by his School-Master, adjudged fit for University Studies. After which, he abode some time with his Father in the Country, where a worthy Minister of the Place read *Logick* to him: And when he was about Sixteen years old, he was placed in *Lincoln* Colledg in *Oxford*.

He had not been long in the University, but a *Wiltshire* Place becoming Void in *Corpus Christi* Colledg, he was chosen SHOLAR of that House: The Pregnancy of his Parts, assuring all that his own MERITS, were the SOLE FRIENDS, the ONLY MANDAMUS, which brought him in.

Being Entered and Setled, he gave both early and constant Proofs, of his Indefatigable Industry; Signalising thereby his Love to Learning, and evidently Demonstrating how much he abhord to be found a Drone in such a Hive. He esteem'd a Colledg an other-gess place than a VICTUALING HOUSE, and coming into this with a Nobler design, than only to TAKE COMMONS: He thought himself happy in nothing, so much as the Advantage he had gain'd for the best *Aquists*.

I have known too many, who in the very Places which they have got by their Parts, have lost the Parts which got them their Places; and paradventure had been excellent Scholars, had they never had those Incouragements to be so, which they unhappily won from their Competitors. For Idleness enervates the strength of Nature, and makes those Loggs that might have been Mercuries; but this Person was

none of those. He quitting himself so well at the Election, was but a Pledg and Earnest of his doing better afterwards. He made it appear to all observing him, that when he stood, he stood not so much for a Place, as for the Accomplishments by his Future Studiousness, attainable in it; demeaning himself like one, who even in the days of his Vanity, well understood how prophane a thing it was to live in a School of Learning, no otherwise than as if it were a Sanctuary for Lasiness, or a Place privileg'd with nothing else but Leave, and Opportunity, to Eat the Founders Bread, with no other sweat of the Brow, than what's provok'd in a Ball Court.

Never had Learning a truer Drudg, since she kept House in *Oxford*. At her work, he was both day and night, thinking all Time too little, no Pains too much that he spent in her Service: When but a School-Boy (as I have heard) he was observed to be so Studious, that he was known as much by this Periphrasis [*The Lad that will not Play*] as by his Name: And sure I am, when in the University, he was so Generously, and Ingeniously Bookish, that he deserved to be called, The Schollar, who by his good will, would do nothing else but Pray, and Study.

Courteous he was, and very Civil to all Acquaintance: But if they came to Visit him at Studying times, though they were sure enough to find him within, yet withal so Busie generally with better Company, as to have no leisure to let them in. And if at this they were mov'd, and murmur'd, and went away offended with him, he cared not. That notable Principle of *Joachimus Fortius*, which shut him up, bearing him out, and being his Relief in all such Cases, *Viz. Better it is that they should wonder at thy Rudeness, than thou shouldest lose thy Time; for only one or two will take Notice of that, but all Posterity would be sensible of this.*

His Appetite to his Business being that to him which Larums in their Chambers, are wont to be to others; seldom it was that he could be found in Bed after Four in the Morning, though he had stayed up on the same Occasion on which he then Rose, till almost One over night.

For though whilst Junior Scholar, he obtained many weekly SLEEPING DAYS for others, yet in many years, he could hardly vouchsafe himself so much as one.

And

And as thus he begrudg'd himself his Rest, so thus also his very Food: It being as familiar with him to give away his Commons (at least) once as with any others to eat theirs, twice a day. As if he who was never satisfied how many Volumns soever he devoured, had looked upon it as a kind of Gluttony, to eat that Meal, the time of Eating which might without prejudice to Health, have been better spent upon a Book. *Porphyries* Wish, *viz.* That he were able to live without Eating, and Drinking at all, that so he might be wholly taken up about Nobler things: Is sure the Wish of Thousands in the Learned World. Certain I am, it was his, and that if Piety would have suffered him, and they had not been such dear Friends, he would have fallen out with God, for tying his Soul to such a Body, as could not subsist without (what he would often call no better than Time-consuming things) Meat, and Drink, and Sleep.

That this his Labourious Studiousness, was as delightful and pleasant to him, as the highest Voluptuousness can be to the most sensual Sot; I conclude not only from the constancy of it, but from his charging Matrimony, to which afterwards he became a Subject, with no greater Tyranny, than the Necessity which it laid upon him of being Kinder sometimes unto himself, than he was wont to be in *Oxford*. For being Maried, an intimate Friend of his of the same Colledg, who had thoughts of changing his Condition, wrote to him and in a jesting manner, and desired of him an Account of the Inconveniences of Marriage; to whom he returned this pleasant (but very significant) Answer. Thou wouldst know the Inconveniences of a Wife, and I will tell thee; First of all, whereas thou Risest constantly at Four in the Morning, or before, she will keep thee till about Six. Secondly, whereas thou usest to Study Fourteen Hours in the day, she will bring thee to Eight or Nine. Thirdly, Whereas thou art wont to forbear one Meal a day at least for thy Studies, she will bring thee to thy Meat: If these be not Mischiefs enough to affright thee, I know not what thou art.

Through his Industry (with Gods blessing on it) he exceedingly prospered in his Studies, and quickly appeared a notable Proficient. He would often say, he chiefly affected rational Learning, valuing Skill in Languages, only for the sake of

Things, and those things most, which were of all, most likely to improve his Judgment. And the truth of his words, was sufficiently Evident: For all that knew him, knew him to be as a good Linguist, so a smart Disputant, and an excellent Philosopher. When he performed any *Academical* Exercises, either in the Hall, or in the Schooles, he seldom or never came off without the Applause, or (at least) Approbation of all, but the Envious; who also themselves, even by their very Detractions, in spight of their Teeth, commended him; there being to the Ingenuous, no surer sign almost of his having Acquitted himself well, than that such as they could not endure it should be said so.

Certain I am, his Pregnant Parts, and Early Accomplishments, were so much taken notice of in the Colledg, that so soon almost as he was but Bacheller of Arts, he was even compelled to Commence a Tutor; and presently intrusted (to speak within compass) with as great a number of Pupils, as any in the House. Some of his Schollars are now Graduates in Divinity, and singular Ornaments of that flourishing Society (as Mr. *John Rosewel*, B. D. Mr. *Nicholas Horseman*, B. D. &c.) others of them, who left the University, have not gone without considerable Preferments in the Church (as Mr. *John Peachil*, lately Lecturer at St. *Clements Danes*, without *Temple-Bar*, Mr. *Christopher Coward*, Prebendary of *Wells*, &c.) And I make no question, but all of them (which are yet alive) honour his Memory, and will at any time be ready to Express the grateful Sense, which they retain of the Advantage they received from his prudent Instructions, and pious Example.

'Tis true indeed, he had no Advancement proportionable to his Merits, whilst he staid among us: But if there were any thing to be blam'd for that, 'twas nothing else but his own Self-denial. For a Ceaplains Place becoming void, he chose that before a Fellowship, which he knew well enough, in a little time, would of course, and by right, have been certainly his. And this Choice having been made by him at first deliberately, he never after in the least Repented, but rather often Reflected on with a great deal of Content and Comfort. For he had always such an huge Affection for Prayer, that he and his Friend could hardly ever Walk, and Discourse

course together; but before they parted (at his desire) they must also go and Pray together. And what a Pleasure then may we think it was to him, twice a day to engage a whole Society, in so dear an Exercise, wit a *Let us Pray!* Frequently indeed have I heard him say, he prised the Imployment above that, which generally we reckoned much better Preferment, and look'd upon it as his Honour and Happiness.

And 'twas well with us, that so he did; It being hardly possible that the Duty of the Place, should have been by any discharged better, than it was by him. We were not used to a great deal of Noise, vain Tautologies, crude Effusions, unintelligible Sense, or mysterious Nonsence, instead of Prayer. His Spirit was Serious, his Gesture Reverent, his Words few, but premeditated and well weighed, Pithy, Solid, and to the full Expressive of his as truly humble, as earnest Desires. He loathed the Sawciness, which went by the Name of holy Boldness, and drew near to God, not as if he had been going to play with his Mate, but, as became a Creature overaw'd with the Majesty of his great Creator. He Pray'd with the Spirit, and the Understanding also; confessed Sin with real Grief, inward Hatred, and Detestation; and beg'd the Mercies he came to beg, like one that felt the want and worth of what he Beg'd, with Faith and Fervency, and true Importunity; his Affections working, but working Rationally, as well as Strongly.

And this (as I doubt not it prevailed above) so it had on us the more powerful Influence, because we found it to be no mere Religious Fit, but exactly agreeable to the habitual Frame, and Disposition of the Man. 'Tis a shrewd Reflection which *Suidas* makes on the Philosopher *Sallust* (how truly, I know not, he is neither Civil, nor Just to some) Σαλλουστίου δὲ ὁ τρύπος παράδοξος πᾶσιν ἀνθρώποις, ὁτὰ μὲν φιλοσοφοῦντος ἐπὶ τὸ καρπερώτερον, τὰ δὲ παίζοντος ἐπὶ τὸ γελοιότερον. *Sallust*'s carriage was strange to all men; For though when he Read his Philosophic Lectures, he did it Gravely, and very Solemnly; yet at other times he plaid the Child, and that most Rediculously. And there are too many, both Chaplains, and Preachers, who justly merit as bad a Censure: Whilst Praying, and Preaching, they appear Demure, and mighty Devout; yet take them out of their Desks,

and Pulpits, and they are as Light, as Vain, and Frothy, yea, extremely dissolute, as any others. But it was not so with this Person: For he was always Compos'd and Serious, Grave, and Reverend, above his Age. He set God always before him, and where ever he was, labour'd to Live as in his Presence. 'Twas his solemn Business to be Religious, his great Endeavour to walk by Rule; his main design in all his ways, to approve himself unto his Father, which saw in secret, and his daily Exercise to keep a Conscience void of offence, both towards God. and towards men.

As for the pleasures and delights of Sin, he highly Nauseated and Abhorred them, was so above them, that he could not endure them: *Quàm suave istis suavitatibus carere!* How sweet was it to him (as said once St. *Austine*) to want those Sweets! And as for Lawful delights and Pleasures, although he did divert unto, and now and then Solace a while, and Entertain himself with them, yet how little was his Heart unto them, or was he (generally) taken with them! He was as formal in using them, as some Christians are in Gods Service; as they sometimes do Pray, as if indeed they Prayed not; and Hear, as if they Heared not; so he Rejoyced in such things as these, as if indeed he Rejoyced not. He looked upon them, compared with others, as upon his Righteousness, compared with *Christs*, as very Vanity, yea, dross, and dung. His Conversation being in Heaven, his sweetest Comforts, and most prised Refreshments, were Divine and Heavenly. His Soul took often a delightful Prospect of Eternity, viewing the Regions of Bliss, and Glory, looking wishly at (her Fathers Seat) the Mount of Joy, aspiring after a nobler Mansion, and hugging her self in a comfortable Perswasion, that it would not be long, ere she should be in it. And hereupon as he little minded any Earthly glory, so he little minded or cared for the Poor and Empty delights of Sense.

However, he was not morosly Pious, nor did his Affection to God and Goodness, and the things Above, make him either a *Timon*, or a *Cynic*; (It had not then been so True and Genuine, and of so right a kind as it was) *Homiletical* Virtue, he as much excelled in as any other, and the decried *Morality* found ever with him very great Respect, being Recogniz'd as an Integral part of his Religion.

He

He was of as sweet a disposition, and of as highly Civil a Conversation, as a man (subject to the common Frailties of Humane Nature) almost could be. He had scarce a Gesture which did not seem to speak, and by a Powerful and Charming *Rhetorick*, affect all whom he Conversed with. Were it not that so many other Moral Perfections, and Excellencies, besides that, it might as truly be said of him, as by the Historian, was of the Emperour, in respect of his Clemency, that he was *Totus ex comitate*, made up as it were of nothing else but Courtesie and Affability.

For a Friend, I think I may safely say, he was one of the Truest that ever Person had interest in; and withal as Pleasant, as a serious Christian could well wish. He Lov'd not Rashly, but where he Lov'd, he Lov'd intirely; and whoever came to be entertained in his Affections, were sure to find a warm Lodging: There was no more but only one thing, which he thought too much for any, for whom he thought not his Love too good. He could not sin (knowingly, and willingly) for any Friend he had on Earth. When *Lelius* in the presence of the *Romane* Consuls (who after the Condemnation of *Tiberius Gracchus*, pursued all that had been formerly Intimate with him) came to enquire of *Caius Blosius*, his chiefest Friend, what he was willing to have done for *Gracchus*: He answered, *All things*: What all things, replied *Lelius*? Suppose he had willed you to Burn our Temples, would you have done it at his request? I know, said *Blosius*, he could never commanded it, but if he had, I had obeyed him. I confess this Friend did never dare to be such a Friend, or any thing like him: But *usque ad Aras*, so far as Lawfully and Conscientiously he might do any thing; he stuck at nothing, wherein he might serve Pleasure, or gratifie them he Lov'd.

And yet his Love was not ingrossed by his Friends onely. For whilst to them he shewed himself Friendly, good Nature as well as Christianity, obliged him to be to all kind, and (according to his Ability) to the Poor, Bountiful. He was too Frugal to throw away his Charity, yet not so Covetous as to withhold it when he met with Objects to whom 'twas due. He did not think the little he had so much his own, as that his Necessitous Brethren might not claim a part in it; and therefore gave them as if he had been paying Debts, and

not

not bestowing Alms. But of all most admirable, was his Affection to the Souls of others, and his desire to do good to them. This indeed was most Conspicuous, and seemed to shew,

Velut inter Ignes
Luna minores.

Much like the *Moon* appearing Bigger, and Shining brighter than the other Stars. The Sage *Pythagorus*, I remember, gave this very Mystical, but wise Advice unto his Scholars (Εγκεφαλον μη εσθιειν) by no means to Eat their own Brains; intending by it (as 'tis conceived) that they should not keep their Reason (of which the Brains is an immediate Instrument) unto themselves, but still employ it for the Advantage of others. And sure this Person did forbear to Eat, but by his Abstinence, fed many others with his Brains, *i. e.* his Inlightned, Improved Reason. Some there are, to my knowledg, who at this day do verily think, they should never have found the way to Live, to Live for ever, if he had Liv'd unto himself. Eminent was his Charity to the poor Prisoners in *Oxford* Goal; among whom first (as the Reverend Mr. *Perkins* did at *Cambridg*) of his own Accord he began to Preach, and held on constantly (whilst he remained in Town) once a Fortnight, for a Year and upwards, encouraging them to give attendance on his Ministery, by a considerable Allowance of Bread (that Week he Preached) at his proper Cost and Charges. Frequent Visits also was he us'd to make at other times, to other Persons in the World, were but mean and low; his main Design (together with the Relieving of their Temporal Wants) being to Assist their Souls, and help them farward in their way to Heaven. And indeed, in all his Converses, where-ever he was, he was like Fire (as *Sallust* was us'd to say of *Athenodorus*) εξαπτων παντα τα παρακειμενα. Warming, Refreshing, Quickning all that were about him, and Kindling in them the like Zeal for God and Goodness, which he had in himself. Who ever they were that came to Visit, or to be Acquainted with him, it was their own fault if they got not by him so much good, as to be for ever the better for him.

It

It was hardly possible to be in his Company, and not to hear such things from him, as, if well weighed, might have been enough to make one out of Conceit with Sin, and in Love with Vertue, as long as one Lived. Though he did not say (as *Titus* once) yet by his Actions, we may judg he thought that he had even quite lost a day, when none had gained somewhat by him. He Lived as if he had been quickned with that saying (which I have somewhere met with in *Tertullian*) *Quid prodest esse, quod esse non prodest?* To what purpose is it to Live, and not to Live to some good purpose?

But this was that (this Ardent Love to the Souls of men) that quickly depriv'd us of his Company, he carried him down into the Countrey, where, how he Demeaned and Carried himself, let others speak.

CHAP. III.

A brief Character of him by that Reverend Person Mr. R. A. *who was nearly related to him, shewing how eminently he was qualified for the ministeriall service and warfare unto which he was called.*

OF his Extract, I shall say Little; He was the Son of a Godly Father, Mr. *Tobie Allein*, Sometime of the *Devizes*, an understanding, affectionate, prudent, and signally humble, and experienced Christian, who died suddenly but sweetly, his Son survieving him not above a year or two. He having been languishing for some time, at length he seemed to be upon recovery, and went about his House; On the morning before he died he arose about 4; about 10, or 11, he came down out of his Closet, and called for something to eat, which being prepared he gave thanks, but could not eat any thing: his Wife perceiving a sudden change in him, perswaded him to go to his Bed; He answered no, but I will die in my Chair, and I am not afraid to die; he sate down and only said, My Life is hid with Christ in God, and then he closed his Eyes with his own Hands, and died immediately. No more of the Father; Concerning his Son I shall speak.

What he was, and what his temper and behaviour was.

As a Man
As a Christian
As a Minister.

1. *As a Man*, He was 1. Of quick natural parts, and great acquired Abilities, concerning which I shall need say no more, there being a fuller Account given by another Hand.

2. Of

2. Of a composed grave and serious temper and behaviour, not at all morose, but full of candour, free affable, chearfull, and courteous.

2. *As a Christian*, He was for examplary Holiness and Heavenlines of mind and life, much elevated above the ordinary Rank. He lived much in delightfull Communion with God, his Soul was greatly exercised in Divine Contemplation, and he would sometimes speak (to provoke others, whom he wished the same delights, to the same exercise) what ineffable pleasure sweetness and satisfaction his Soul had found in his stated meditations on the Divine Attributes distinctly one by one. In his discourses he would speak much and passionately to the commending and exalting of the Divine goodness and of the inexpressible dearness and tenderness of the Divine Love. In Prayer he was not ordinarily so much in confession or complaining of Corruption and infirmities, (though he expressed a due sense of these) as in the admiring and praising of God in his infinite Glorious perfections, in the mention of his wonderfull works, particulerly of those Wonders of his Love revealed in *Jesus Christ*. In some of his Letters to me, when he had been speaking of the grace and goodness of God to him, of the sense whereof he would seem to be even quite swallowed up, he would break off with some such Expressions as these, *I am full of the Mercies of the Lord, O love the Lord for me, O praise the Lord for my sake, O help me, help me to praise the Lord.*

His whole Life was adorned and beautified with the admirable Lustre of his particular personall Graces.

1. *He was a Man of Love.* His sweet amicable and courteous converse was such as made him the deliciæ of his acquaintance, and made way for the entertainment both of his serious Counsells and severer Reproofs: He grew dear unto the Saints that knew him because they saw in his very face and all his carriages how very dear they were to him. His Compassion to those in distress, his bounty to those in want (wherein he abounded beyond his Ability) his forbearance in case of offences, his affectionate Language and Carriage, his Readiness to all obliging Offices of Love, to his Relations, to his Friends, to Strangers, to Enemies, did evidently declare how he loved them. Especially his Love was let forth in

fuller

fuller streams upon the Congregation where he exercised his Ministry. The People of his care were the People of his delight. His Ardent longing for their Souls, his rejoycing in their Souls —— prosperity, his bleedings and breakings of Soul under any of their falls or infirmities, his unceasing labours among them, both publickly and from House to House, his frequent and affectionate Letters to them when he was absent his earnest desire to live and die and be buried amongst them, (declaring to them that if he died within 50. Miles of *Taunton*, his will was to be brought and buried there, that his Bones might be laid with their Bones, his Dust mingled with their dust) these all declare how greatly they were in his Heart.

2. *He was a Man of Courage.* 1. He feared no dangers in the way of his Duty, knowing that *He that walkes uprightly walkes surely.* In Cases less clear he was very inquisitive to understand his way, and then he fixed without fear.

2. He feared not the Faces of Men, but where occasion was, he was bold in admonishing and faithfull in reproving, which ungratefull duty he yet managed with such prudence and such expressions of Love and Compassion to Soules, as made his way into hearts more easy, and his work more successfull.

3. *He was a Son of Peace*; Both a Zealous Peace-maker among differing Brethren, in Case of Personall Quarrells and Contentions, and he was also of sober and peacefull Principles and an healing Spirit as to Parties or Factions upon the account of Religion. He had an awfull and Reverend regard to Magistrates, abhorring all provoking and insolent expressions, or mutinous and tumultuous Actions against them.

4. *He was* a Man of Truth and Righteousness, both as to his own personal practice, and also was much in pressing it upon others especially professors of Religion, to be examplarily just in their dealings and true in their Words; to be wary in promising and punctuall in performing. O how often and passionately have I heard him bewailing the Sins of promise-breaking and deceitful dealing, whereof such as he hath known to be guilty have understood both by Word and Writing how much his Soul was grieved at them, for the wrong they did hereby to their own Souls especially, and the reproach

procure they brought upon the Gospel of our Lord.

5. *He was of great Patience.* To say nothing of his behaviour under sufferings of other Kinds, his great weakness and long languishing for some Years together, and his constant serenitie, calmes and quietness of Spirit, in all that time, so far from the least touch of murmuring that he was still blessing the Lord for his tender dealings with him, have given the World a full proof that he was of a patient Spirit.

6. *He was Eminent in Liberality*; He not only did, but *devised liberall things; and by liberall things did he stand*; He studied and considered how he might both give himself, and procure from others, Relief for those in Want. He gave much Almes daily, both in the place where he lived, and where ever he came. When there were Collections at any time for Pious and Charitable Uses, He stirred up others to bountifull giving, both by Word and also by his Example. In the Collection for the Fire in *London*; He gave publickly such a liberall proportion as he thought meet to be an Example to others, and (as I came occasionally to understand) lest it should be misjudged had he been known to give more, he gave more then as much again secretly. He distributed much amongst his Relations. His Aged Father and divers of his Brethren with their large Families being fallen into Decay, he took great care for them all, and gave Education to some, Pensions to others, Portions to others of them; and notwithstanding all this, he had but a very small matter of Stock to begin upon, and never above 80 Pounds *per ann.* that I know of, and near the one half of his time, not above half so much; Onely by the industrie of his Wife who for divers Years kept a Boarding School, his income was for that time considerably enlarged. He took great paines in journeyings abroad to many Gentlemen and other Rich Men in the County, to procure a standing supply for such *Non-conforming Ministers* as were in want.

7. *He was of an Active Spirit.* He went about doing good; As he was abundant and unceasing in his Labours in the Congregation where he lived, So where ever he came he would be scattering some good Seed, not onely among the adult, but he would be dealing much with the Children in those Families into which he came, asking them Questions

giving

giving them Counsel, and sometimes leaving them his Counsel in Writing. In his own Family (which was great whilst his Wife kept Boarders) he was exceedingly industrious; the Gravity of his Carriage, contempered with much Sweetness, and Affability towards those young ones, begat in many of them, the Awe and Love, as of Children to their Father, and made way for the success of his Indeavours with them, which was considerable upon divers of them. At *Bath*, while he lay sick there, he sent for many of the Poor, both Old and Children, and gave them Catechisms, engaging them to Learn them, and give him an account; who came chearfully and frequently to him, being Encouraged hereto by his Familiar and Winning Carriage, his giving them Money, his Feeding, and Feasting them. He would sometimes say, *It's pity that Counsel of our Lord*, Luke 14. 13. *of Feasting the Poor, was no more practised amongst Christians.*

8. *He was of an Humble Spirit.* Though God had so exceedingly lifted him up in the Hearts of others, yet he was not puffed up in his own: He was low in his own Eyes, and despised the praise of men. His whole Carriage was without the least Ostentation, and he was of great Condescention to the Weakest and Meanest. Once or twice he was complaining to me of the pride of his Heart; I (judging it to proceed rather from an holy Jealousie of himself, and a Tenderness of the least spark of that evil, than from any power it had upon him) replied to him (as I remember) to this purpose: If he had a proud Heart, he had it to himself, for none else could perceive it. But he answered, *Some men that are proud enough, have more wit than to let every one know it.* Another time making the same Complaint in a Letter to me, he added this: *But my naughty Heart whilst I am writing this, is in hope you will not believe me.* So watchful was he, as to Espie, and Check the least motions of that Lust, which he so much abhorred.

3. *As a Minister.* He was settled in *Taunton-Magdalen*, as an Assistant to the Reverend Pastour there, with whom, as a Son with the Father, he served in the Gospel. I shall say nothing here, there being a large Account given under the Hand of that worthy Person.

But besides his Labours in that great Congregation, in which

which alone he was fixed, the care for many other Congregations was daily upon him. He went forth frequently into several Places about the Country, amongſt the poor Ignorant people that lived in dark Corners, and had none to take care of them, and both Preached to them himſelf, and ſtirred up many of his Brethren; whoſe forward minds readily joyned with him, to ſet up ſtanding Lectures amongſt them. He had an Eye to poor *Wales*, and had an Influence upon the ſending over ſome Miniſters to them: He reſolved alſo to have gone and ſpent ſome time amongſt them himſelf, and by all the diſſwaſions of his Friends, from his great Weakneſs and Unfitneſs for Travail, he was hardly withheld from his Purpoſe.

CHAP. IV.

An Account of his Godly Life and Practice, and of the Courſe of his Miniſtry in Taunton, *given by Mr.* George Newton, *the Reverend Paſtor there, whoſe Aſſiſtant he was.*

MR. *Joſeph Allein*, came to my Aſſiſtance, in the Year 1655. Being then in the One and Twentieth Year of his Age, and we continued together with much mutual Satisfaction, till the *Black Day*.

I ſoon obſerved him to be a Young Man of Singular Accomplishments, Natural and Acquired. His Intellectuals ſolid, his Memory ſtrong, his Affections lively, his Learning much beyond the ordinary Size: And above all, his Holineſs eminent, his Converſation exemplary; in brief, he had a good Head, and a better Heart.

He ſpent a conſiderable part of his Time, in private Converſes with God, and his own Soul; he delighted very much to perform his ſecret Devotions in the view of Heaven, and

the open Air, when he could find Advantages fit for his purpose. He used to keep many days alone, and then a private Room would not content him, but (if he could) he would withdraw himself to a solitary House, that had no Inhabitant in it: And herein he was Gratified often, by some private Friends of his, to whom he did not impart his design: Perhaps it was that he might freely use his Voice as his Affections led him, without such prudential Considerations, and Restraints, as would have been necessary in another Place; and that he might Converse with God, without any Avocation, or Destraction.

His Conversation with others, was always mingled with Heavenly and Holy discourses; he was ready to Instruct, and to Exhort, and to Reprove, which he never failed to do (when he thought it necessary) what ever the Event might be: But he performed it usually with such Respect, Humility, Tenderness, Self-Condemnation, and Compassion, that a Reproof from him did seldom, if at all, miscarry.

In the Houses where he Sojourned, their Hands fed one, but his Lips fed many; God freely poured Grace into his Lips, and he freely poured it out. None could live quietly in any visible and open sin, under his Inspection: When he came to any House to take up his abode there, he brought Salvation with him, when he departed, he left Salvation behind him. His manner was, when he was ready to depart, and to Transplant himself into some other Family (as that the Exegence of his Condition and the Time, did more than once constrain him to) to call the People one by one into his Chamber; from whence it was observed, that scarce any one returned with dry Eyes.

In matters of Religion, and the first Table, his strictness was so Exemplary (which was near to Rigour) that I have scarce know any of his Years, keep pace with him. Surely he did more than others; his Righteousness exceeded not the *Publican* only, but the *Pharisees* too. He was much taken with Monsieur *de Renty* (whose Life he read often) and Imitated some of his Severities, upon better grounds. How often have I heard him to admire (among many other things) especially his Self-Annihilation, striving continually to be nothing, that God may be All.

But

But here he stayeth not, he was a second Table-man, a man of Morals; I never knew him spotted in the least degree with any unjust, or uncharitable Act. And I am sure, the many failings of Professors in this kind, touched him to the very quick, and brought him low; drew Prayers, Tears, Complaints, and Lamentations, both by Word, and Letter from him; though yet the Lord would not permit him to behold, and reap the Fruit before he died.

He had an Eminently, Free, and Bountiful Heart to his power, and I may truly say, beyond his power; yea, much beyond it, he was willing of himself. It is but seldom that the best do need Restraint in these Matters; and yet we read of some, who brought more than enough, yea, much more than enough, *Exod.* 36. 5. So that there was a Proclamation issued out, to put a stop upon their Bounty, and it is added presently, so the People were restrained: Men universally almost, do need a Spur, but he did rather need a Bridle. When other men gave little out of much, he gave much out of little; and while they heapt, and gathered up, he dispersed and scattered Abroad. He did not hide himself from his own Flesh, but was helpful to Relations, as some of them have great reason to acknowledg. His Charity began at home, but it did not end there; for *he did good to all* (according to his Opportunities) though *especially to the Houshold of Faith.* He considered the Poor, he studied their Condition; he devised Liberal things; he was full of Holy Projects, for the advancement of the good of others, both Spiritual, and Temporal: Which he pursued with such irresistable Vigor and Zeal, and Activity, that they seldom proved Abortive.

He was a man of extraordinary Condescention, to the Infirmities of weaker Brethren, as they that are most Holy, and best Acquainted with themselves, are wont to be: *Instructing those that were contrary minded in Meekness, If God peradventure would give them Repentance to the acknowledging of the Truth, Restoring those who were overtaken with a fault, with the Spirit of Meekness.* So dealing with them in such a loving, Sweet, and Humble way, as considering himself, least he also might be tempted. In their Confessed failings, he was no way Supercilious, Captious, and Censorious; he would maintain a good Opinion of another, upon a narrower

footing than many others, who (to say no more) were nothing Stricter, Holier, Humbler, than himself would be. His Charity, *Believed all things*, that were to be believed, and *Hoped all things*, that were to be hoped. And when he deeply condemned the Action, he would not judg of the Estate: Indeed he had more Charity for others, than himself; and though he were sufficiently mild in his judgment of others, he was severe enough in his judgment of himself.

He was not Peremtory in matters that belong to doubtful Disputations: He laid no more weight, and stress on Notions, and Opinions in Religion, that wholly depend upon *Topical* Arguments, than belongs to them. He was not like many who are so over confident in their Determinations, that they will hardly hold Communion; nay, scarce so much as a pleasing Conversation with any man (how gracious soever) who cannot Think, and Say, and Act in every thing as they do. He would allow his fellow Members, the Latitude that the Apostle doth; and so would freely and familiarly, Converse with those who were found in the Faith (as to the Fundamentals of Religion) and who were Strict and Holy in their Lives, of all Perswasions.

His Ministerial Studies, were more than usually easie to him, being of a quick Conceit, a Ready, Strong, and Faithful Memory, a free Expression (which was rather Nervous, and Substantial, than Soft, and Delicate) and which was best of all, a holy Heart, that Boyled and Bubled up with good Matter. This furnisht him on all Occasions, not with warm Affections only, but with holy Notions too. For his Heart was an Epistle, written not with Ink, but with the Spirit of the Living God: And out of this Epistle, he drew many excellent things. In the Course of his Ministry, he was a good Man, and in his Heart, a good Treasure; whence he was wont continually to bring forth good things, both in Publique and Private.

He was apt to Preach, and Pray, most ready on all Occasions, to lay out himself in such work, yea, spending himself in such Work: When my suddain Distemper seised upon me, put him at any time (as many times they did) upon very short and suddain Preparations, he never refused; no, nor so much as Fluctuated in the undertaking: But being

called,

called, he confidently cast himself upon the Lord, and trusted perfectly to his Assistance, who had never failed him; and so he readily, and freely, went about his Work, without Distraction.

He began upon a very considerable stock of Learning, and Gifts Ministerial, and Personal, much beyond the proportion of his Years; and grew exceedingly in his Abilities, and Graces, in a little time. So that his profiting, appeared to all men, he Waxed very Rich in Heavenly Treasure, by the Blessing of God on a diligent Hand, so that he was behind in no good Gift. He found that pretious Promise, sensibly made good; *To him that hath* (for Use, and good Imployment) *shall be given, and he shall have abundance.* He had no Talent for the Napkin, but all for Trafique, which he laid out so freely for his Masters use, that in a little time they Multiplied so fast, that the Napkin could not hold them. I heard a worthy Minister say of him once (not without much Admiration) *Whence hath this man these things?* He understood whence he had them, well enough, and so did I, even from Above, whence every good and perfect Gift proceedeth; God blessed him in all Spiritual blessings, in Heavenly things, and he returned all to Heaven again; he served God with all his might, and all his strength; he was abundant in the Work of the Lord, he did not go, but run the Ways of his Commandments; He made hast and lingred not; *He did run and was not weary, he did walk and was not faint.* He pressed hard towards the Mark, till he attained it; his Race was short and swift, and his End glorious.

He was Infinitely, and Insatiably greedy of the Conversion of Souls, wherein he had no small Success, in the time of his Ministry: And to this end, he poured out his very Heart in Prayer, and in Preaching; *He imparted not the Gospel only, but his own Soul.* His Supplications, and his Exhortations, many times were so Affectionate, so full of holy Zeal, Life, and Vigor, that they quite overcame his Hearers: He melted over them, so that he Thawed, and Mollified, and sometimes dissolved the hardest Hearts. But while he Melted thus, he Wasted, and at last Consumed himself.

He was not satisfied to spend himself in Publique, but used constantly to go from House to House, and there to deal particularly

ticularly (where he had a free Reception) both with the Governours, and with the Children, and with the Servants of the Houſhold, Inſtructing them eſpecially in the great Fundameneal neceſſary Truths of the Law, and of the Goſpel, where he obſerved them to be Ignorant: Gently reproving them, where he found any thing amiſs among them. Exhorting them to diligence, both in their General, and Particular Callings: Entreating them who were defective, by any means to ſet up the Worſhip of God in their Houſes, and to make them little Churches, by conſtant Reading of the Scripture, that ſo the Word of *Chriſt* might deeply dwell among, and in them richly, by careful Catechiſing of the Children, and the Servants, if the Governours were able, by freequent Meditations, Conferences, Repetitions of that which they had heard in Publique; eſpecially by daily Prayer, Morning and Evening, that ſo they might avoid that dreadful Indignation which hangs over, and is ready to be poured out upon the Families, that call not upon God. He made the beſt Inſpection that he could, into the ſtate of every particular Perſon, and ſo accordingly applied himſelf to Check, to Comfort, to Encourage, as he found occaſion. All which he did with ſo much Tenderneſs, Humility, and Self-denial, that he gained very much on the Affections, and Reſpects of all that received him; and wrought them at leaſt to outward Conformity, ſo that they who were not Viſited in the beginning, at length came forth and called upon him to come to their Families, and help them.

Thus did he wear himſelf away, and give Light, and Heat to others: He uſually allowed himſelf too little Sleep, to Recrute, and to Repair the Spirits which he waſted with waking. His manner was to riſe at Four a Clock at the utmoſt, many times before, and that in the cold Winter morning, that he might be with God betime, and ſo get room for other Studies, and Imployments. His extraordinary Watchings, conſtant Cares, exceſſive Labours in the Work of his Miniſtry, Publique, and Private, were generally apprehended to be the cauſe of thoſe Diſtempers, and Decays, and at laſt, of that ill Habit of Body, whereof in the end he died.

He was the Graveſt, Strickeſt, moſt Serious, and Compoſed young Man, that I had ever yet the happineſs to be Acquainted

quainted with. And yet he was not regid in his Principles his moderation was known to all Men that knew him. He held that Separation in a Church was necessary many times from the known Corruptions of it. But allowed not Separation from a Church, where Active Compliance with some sinful Evil, was not made the Condition of Communion. And in this way he frequently declared himself in Health and Sickness and most expressly in my hearing on his Bed of Languishing when he was drawing neer his Long-Home.

CHAP. V.

A further Account of his Catechising, both in Publick and Private, by Mr. G.

WHen he did Catechise the Greater Sort in Publick, before he was Silenced, his manner was to begin with Prayer for a Blessing upon that exercise: And having proposed some Questions out of the *Assemblie's Catechisme* to them, he was carefull, not onely to make them Perfect in rehearsing the Answers there set down, but also to bring them to a clear understanding of the Sence, and meaning of the said Answers, and of all the Terms and Phrases in which they are expressed; And to draw some practical, useful, inferences from those Heads of Divinity, contained in them. Moreover, when any distinction was necessary for the clearing up of the matter in hand; He would be also instructing his *Catechumen's* therein. Now this he would do, by proposing several other Collateral Questions besides those in the *Catechisme*, which Questions together with the Answers to them himself had before drawn up, and sent to them in Writing.

In the even of the Lords Day, his course was to repeat his Sermon again, in the Publick place of Worship, where abundance of People constantly resorted to Hear him; which when he had done, several Youths were called forth, which did

give

give him an Account of the Heads of all his Sermon by Memory.

As for his Method in going from Houſe, to Houſe, for the inſtructing of Private Families it was this. He would give them notice of his comming the day before,

Deſiring that he might have Admittance to their Houſes, to converſe with them about their Soul concernes, and that they would have their whole Family together againſt he came. When he came, and the Family were called together, he would be inſtructing the Younger Sort in the Principles of Religion, by asking ſeveral Queſtions in the *Catechiſme*, the Answers to which he would be opening, and explaining to them. Alſo he would be inquiring of them about their Spiritual Eſtate and Condition, labouring to make them ſenſible of the evil and danger of Sin, the Corruption, and wickedneſs of our Natures, the Miſery of an unconverted State; ſtirring them up to look after the True Remedy propoſed in the Goſpel, to turn from all their Sins unto *GOD*, to cloſe with *Chriſt* upon his own terms; to follow after Holyneſs, to watch over their Hearts and Lives, to Mortify their Luſts, to redeem their Time, to prepare for Eternity. Theſe Things as he would be Explaining to their Underſtandings, that they might have clear Apprehenſions about them; ſo he would be Preſſing the Practice of them upon their Conſciences, with the moſt Cogent Arguments, and Conſiderations, minding them of the Great Priviledges they did enjoy, the many Goſpel Sermons that they did or might hear, the many Talents they were intruſted withall, and the Great Account that they had to give to the *GOD* of Heaven. Telling them how ſad it would be with them another Day, if after all this they ſhould come ſhort of Salvation. Beſides, he would leave with them ſeveral Counſels and Directions to be carefully remembred and practiſed, for the good of their Souls. Thoſe that were ſerious, and Religious he would labour to help forward in Holyneſs, by anſwering their Doubts, reſolving their Caſes, incouraging them under their difficulties. And before he did go from any Family he would deal with the Heads of that Family, and ſuch others as were grown to Years of diſcretion, Singly and apart: That ſo he might (as much as poſſibly he could) come to know the Condition of each particular Perſon

son in his Flock, and addreſs himſelf in his diſcourſe as might be ſutable to every of them. If he did perceive that they did live in the neglect of Family Duties: He would Exhort and Preſs them to ſet up the Worſhip of *GOD* in their Families, as Reading, Prayer and directing them how to ſet about it, and to take time for ſecret Duryes too. Such as were Maſters of Familyes he would earneſtly perſwade, and deſire, as they did tender the Honour of *Chriſt*, and the welfare of their Children, and Servants Soules to let them have ſome time every Day for ſuch private Duryes, and to incourage them in the performance of them; neither would he leave them before he had a Promiſe of them ſo to do. Sometimes alſo he would himſelf go to Prayer before his departure. This was his Method in the General; although with ſuch neceſſary variation in his particular viſits, as the Various State and Condition of the ſeveral Famylies did require. If the Family where he came were ignorant, he would inſiſt the longer in inſtructing and Catechiſing: If looſe, in reproving and convincing: If Godly, in incouraging, and directing.

He did uſe to ſpend five Afternoons every Week in ſuch exerciſes from One or Two of the Clock untill Seven in the Evening: In which ſpace oft time he would viſit ſometimes three or Four Families in an Afternoon and ſometimes more according as they were greater or leſs. This courſe he would take throughout the Town, and when he had gone through he would preſently begin again: that he might viſit every Family as often as he could. He often did bleſs *GOD* for the great Succeſs that he had in theſe Exerciſes ſaying that *GOD* had made him as Inſtrumental of good to Souls this way as by his Publick Preaching, if not more. When the Miniſters of this County of *Somerſet*, at one of their Aſſociations which heretofore they held, were debating whether, and how farre it were incumbent upon them to ſet up private Family Inſtruction in their particular Charges; Mr. *Allein*, was the Man that they pitched upon for to draw up his Reaſons for that practice, together with a Method for the more profitable Management of it.

An Abridgment of what he drew up, here Followeth.

IT being the unquestionable Duty of all the Ministers of the Church of *Christ*, *To take heed to all the Flock over whom the Holiest hath made them Overseers*; and to Teach, and Preach, not only Publickly, but from House to House; not only taking a general Care of the whole, or calling out the chiefest of the Sheep, for our perticular Care and Inspection, as the manner of some is, and leaving the reast to Sink or Swim: But as good Shepheards inquiring into their Estates, observing the particular Marks, Diseases, Strayings of our Sheep, and Applying our selves suitably to their Cases; In a word, warning every man. that we may present every man perfect in *Christ Jesus*, Therefore it behoveth us, to study to do this great Duty in such a manner, as may be acceptable to God, and profitable to our Flocks. The directions for performing this Duty, are either more General, or more Special; for the more General directions, they are either such as concern the Entrance on this Duty, or the performance of it. For those that concern the Entrance,

1. It will be necessary, that we Convince the People of the necessity of this Duty.

2. That we study to mannage this great Work, to our Peoples best advantage.

3. That we set a part such set-times for this great Work, as upon consideration we shall find most convenient for them and us, resolving to be constant in observing them.

4. That we Pray for Wisdom from Above, what, and how to speak.

5. That we send word to the People, when we intend to visit them, that they dispose of their Business to receive us:

For those that concern us in the mannaging of the Duty.

1. The Family being called together, we may if time and conveniency permit, begin with Prayer.

2. The Family consisting of Superiours, and Inferiours, it would not be amiss to begin with the Inferious; for many can hear their Children, and Servants Examined contented-

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ly, that cannot bear it themſelves: For that they will not diſdain to give an Account of themſelves before their Superiours, though their Superiours would diſdain to give Account before them, and here it will be neceſſary to enquire into their Knowledg, Practice, States.

1. Their Knowledg, here we may Examine what Progreſs they have made in the Principles of the Doctrine of *Chriſt*, and try them in the Catechiſm.

2. What they do gain by the publick Miniſtry, what they remember of the Sermon laſt heard.

2. In their Practice.

1. In their duty towards God, where it may be uſeful to inquire, if they make Conſcience of ſecret Prayer; the Neceſſity of it may be preſſed, the nature of it opened, and ſome Heads of Prayer Explained; and if they be ſuch as need it, it would be uſeful to commend to them ſome form, for the preſent help.

2. In the duty of their Relations towards men, and if they be preſſed to Faithfulneſs, Diligence, and Uprightneſs, the duties they owe to thoſe that were over them, it would be very convenient.

3. Into their Eſtates, and here we may take an Account of them, what they think of the ſtate of their Souls, ſhewing the Paucity of them that are Saved, the deſperate Deceitfulneſs of the Heart, the infinite danger of being deceived, the Wits and Devices of Satan to beguil them; from whence, and ſuch like Arguments, we may preſs them to be diligent in inquiring, what the caſe of their Soul's is to be jealous of themſelves, where we may take occaſion to ſhew them.

1. That every man by Nature, is in a damnable eſtate.

2. The abſolute neceſſity of Converſion.

3. By what ſignes they may know whether they remain in, or are delivered from this Eſtate, which ſignes ſhould be few, plain, certain, and infallible, founded upon the clear Evidence of the Word; and becauſe the ſearching work is ſo diſpleaſing to the Fleſh, that it might diſingage them to come too cloſe at firſt. It may not be amiſs to defer this, till we had got ſome intereſt in their Hearts, by a loving tender Carriage.

3. The Inferiours being thus dealt with, may be diſmiſſed

to

to their ſeveral Imployments, and then we may take occaſion to diſcourſe with the Heads of the Families, proceeding as Prudence ſhall direct upon ſome of the fore mentioned particulars.

1. We may enquire whether they perform this great duty of Prayer in the Family, offering them helps if they need.

2. We may preſs them to Inſtruct, and Catechiſe their Families.

3. We may Exhort them to the ſtrict Sanctifying the Lords Day.

4. If they are poor, we may draw forth the hand of our Bounty towards them.

5. If we know any evil by them, we may take them aſide privately, ſhewing them the ſinfulneſs of their practice, and ingaging them to promiſe Reformation.

6. We ſhonld leave with them ſome few particulars of greateſt weight, often Repeating them till they remember them, ingaging them to mind them, till we ſhall Converſe with them again.

7. Our dealing with them, muſt be in that manner that may moſt prevail, and win upon their hearts.

1. With Compaſſion, being kindly affectioned to them, Charging, Exhorting, Comforting every one of them, as a Father his Children.

2. With Prudence, warning and teaching them in all Wiſdom, applying our ſelves to the ſeveral Caſes, and Capacities.

1. To the Rich in this World, ſhewing more reſpect as their places require, charging upon them thoſe duties that are required of them in ſpecial.

2. To the Poor, you may be more plain and free, preſſing upon them thoſe duties that are moſt proper to their condition.

3. To the Aged, we muſt be more reverent, Labouring to root out of them the Love of the World, ſhewing them the dangerouſneſs of Covetouſneſs, and the neceſſity of making ſpeedy preparations for Eternity.

4. The men are to be Exhorted to Temperance, and Sobriety, diligence in their Callings, *&c.*

5. Women to Meekneſs, Humility, Subjection to their Huſ-

Husbands, and constant infusing good Principles into their Children.

3. With Patience, being Gentle to all men, in Meekness Instructing those that oppose themselves, bearing with their Dulness, Rudeness, and Disrespectfulness, waiting for their Repentance.

4. With all Faithfulness, giving no occasion of offence, that our Ministry be not blamed.

5. With Zeal, as *Apollo*, fervent in Spirit, teaching diligently the things of the Lord, *&c.*

6. With Plainness, not betraying their Souls to Hell, and ours with them, for want of Faithfulness, and Closeness in our dealing with them; it being not sufficient in general, that no Drunkard, *&c.* shall inherit the Kingdom of Heaven; but telling them plainly, and particularly, such is your Looseness, your Ignorance, that I fear you are in an Unconverted state.

7. With Authority, dealing with them in the Power, and Demonstration of the Spirit.

8. With Humility, *Not Lording it over Gods Heritage, but condescending to men of low Estates.* Nor disdaining to go into the Houses of the meanest.

The sort of Directions are more Special, respecting the several sorts of our People, who may be Ranked into four Heads, the Ignorant, Prophane, Formal, Godly.

First, For the Ignorant: Our Work with them will be,

1. To Convince them that are Ignorant, which may be done by shewing their Inability, to Answer some plain Familiar Questions.

2. To shew them the dangerous, yea, the damnable Nature of Ignorance.

3. To Press them with all possible Earnestness, to Labour after knowledg.

4. To answer their Carnal pleas for their Ignorance, when Wilful.

Secoudly, For the Prophane: It would be necessary to deal with them Convincingly. shewing the certain Damnation they are running upon.

Thirdly, For the Formal: With these we must deal Searchingly, and shew them,

1. How

1. How easily men may mistake the Form of Godliness for the Power.

2. The undoing danger of resting in being almost a Christian.

3. The most distinguishing differences between an Hypocrite, and a sincere Christian.

Fourthly, For the Godly: To these we must draw forth the Breasts of the Promises, opening to them the Riches, and Fulness of *Christ*; inquiring into their growth in Grace, quickning them to Labour after Assurance, to be stedfast in the Faith, patient in Suffering, diligent in doing the Will of *Christ*, zealous of good Works, always abounding more and more.

There is one thing more, in which his Self denial, and other Graces, were very Exemplary: Namely, his Faithfulness in Reproving the Miscarriages of Professors, sparing none, whether High, or Low, whether Ministers, or Private Christians; yea, though they had been never so dear in his Affections, or never so obliging in their Carriage to him, yet if he found in them any thing that was Reproveable, and Blameworthy, he would deal with them faithfully, and plainly about it, whatsoever the Issue and Event were.

One time when he was going about such a Work, he told a Christian Friend, with whom he was very Intimate and Familiar: *Well* (says he) *I am going about that which is like to make a very dear and obliging Friend, to become an Enemy: But however, it cannot be omitted, it is better to lose mans favour, than GODS.* But GOD was pleased (when as well as divers other times besides, when he went about Business of this Nature) to order things for him, better than he could have expected, and so to dispose of the Heart of the Person, with whom he had to deal; that he was so far from becoming his Enemy for his conscientious faithfulness to him, that he loved him the better ever after, as long as he Lived.

As to his Judgment about the *Arminian* Controversies, as far as I can perceive, who have discoursed with him about them, it was much what the same with Doctor *Davenants*, and Mr. *Baxters*.

He was a man of a very Calm, and Peaceable spirit, one that loathed all tumultuous Carriages and Proceedings; he

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was far from having any other design in his Preaching, than the Advancement of the Kingdom of the Lord *Jesus*, by the Conversion, and Salvation of Souls: This was the mark that he had in his Eye, this was that for which he Laboured, and Ventured, and Suffered, and for which he thought he could never lay out himself enough.

Though he were but a young Man, yet in his Carriage he was exceeding Serious, and Grave, and withal very Humble, Courteous, and Affable, condescending to discourse with the Poorest and Meanest Persons, for their Spiritual good, as soon as with the Greatest, and Richest.

And indeed so Unblamable, and Convincing was he in the whole of his Conversation, that there were very few Religious, and Sober persons that knew him, either in Town, or Country, either Ministers, or People, yea, though some of them differing in Judgment from him, but did highly approve of him. And for his Brethren in the Ministry here in these Parts, such was his holy and discreet Deportment amongst them; that he had as great an influence upon them, as few others had the like.

He was full of holy Projects, often bethinking himself by what ways, and means, he might more effectually promote the Honour of *Christ*, and the benefit of Souls, and whatsoever he apprehended to be Conducing to these highest ends, he would prosecute with that Wisdom, and Vigour, that he seldom failed of bringing it to a comfortable and successful Issue.

Of which Projects, this is one which I shall here Insert. Having considered how much the Conscientious, and frequent Performance of the duty of Self-Examination, might tend to the bringing down of Sin, and furtherance of Holiness, both in Heart, and Life: He did earnestly press the said Duty on his Hearers in his Preaching, directing them in the performance; and not only so, but dealt with them also in Private about it, and got a promise from the most of them, that they would every Night before they did go their Rest, set about this Duty; and spend some time in secret, on purpose to call themselves to an account, how they had carried it that day, by proposing several Questions to their own hearts, which Questions he had referred to several Heads, & drawn up for them in writing.

And not a few of them have acknowledged, that they have cause to bless GOD who stirred him up to put them upon this practice which they have found very helpful to them in their daily Christian Walk. Useful

USEFULL QUESTIONS,

VVhereby a Ghriſtran may every day examine himſelf.

Pſalm. 4. 4.

Commune with your Hearts upon your Beds.

EVery Evening before you ſleep (unleſſe you find ſome other time in the Day more for your advantage in this work) ſequeſter your ſelf from the World, and having ſet your Heart in the preſence of the Lord, charge it before God to anſwer to theſe Interrogatories.

For your Duties.

Q. 1. *Did not God find me on my Bed, when he looked for me on my knees?* Job. 1. 5. Pſalm. 5. 3.

Q. 2. *Have not I prayed to no purpoſe, or ſuffered wandering thoughts to eat out my Duties?* Mat. 15. 8, 9. Jer. 12. 2.

Q. 3. *Have not I neglected or been very overly in the reading Gods holy word?* Deut. 17. 19 Joſhua. 1. 7, 8.

Q. 4. *Have I digeſted the Sermon I heard laſt? Have I repeated it over? and prayed it over?* Luke 2, 19. 51. Pſalm 1. 2. and 119. 5, 11. 97.

Q. 5.

Q. 5. *Was there not more of custome, and fashion in my Family duties then of Conscience?* Psalm 101 2. Jer. 30.22.

Q. 6. *Wherein have I denied my self this day for God?* Luke 9. 23.

Q. 7. *Have I redeemed my time from too long or needless visits, idle Imaginations, Fruitless discourse, unnecessary sleep, more than needs of the world?* Ephes. 5.16. Col. 4.5.

Q. 8. *Have I done any thing more than ordinary for the Church of God, in this time extraordinary?* 2 Cor. 11. 28. Isa. 62.6.

Q. 9. *Have I took care of my Company?* Prov. 13. 20. Psal. 119. 63.

Q. 10. *Have not I neglected, or done something against the duties of my Relations, as a Master, Servant, Husband, Wife, Parent, Child,* &c. Ephes. 5.22. to Chap. 6. ver. 9. Col. 3.18. to the 4. ver. 2.

For your Sins.

Q. 1. *Doth not sin sit light?* Psal. 38.4. Rom. 7.24.

Q. 2. *Am I a mourner for the sins of the Land?* Ezek. 9. 4. Jer. 9. 1, 2, 3.

Q. 3. *Do I live in nothing that I know or fear to be a sin?* Psal. 119. 101. 104.

For your Heart.

Q. 1. *Have I been much in holy Ejaculations?* Neh. 2. 4, 5.

Q. 2. *Hath not God been out of mind? Heaven out of sight?* Psal. 16. 8. Jer. 2. 32. Phil. 3. 23.

Q. 3. *Have I been often looking into mine own Heart, and*

made conscience of vain thoughts? Prov3.23. Psal.119.113.

Q. 4. *Have not I given way to the workings of Pride, or Passion?* 2 Chron.32.26. James 4.5,6,7.

For my Tongue.

Q. 1. *Have I bridled my Tongue, and forced it in?* James 1.26. James 3.2,5,4. Psal.39.1.

Q. 2. *Have I spoke evil of no man?* Tit.3.2. Jam.4.11.

Q. 3. *Hath the Law of the Lord been in my mouth as I sate in my house, went by the way, was lying down, and rising up?* Deut.6.6,7.

Q. 4. *Have I come into no company where I have not dropped something of God, and left some good savour behind?* Col. 4. 6. Ephes.4.29.

For your Table.

Q. 1. *Did not I sit down with no higher end than a Beast, meerly to please my Appetite? Did I eat, drink for the glory of God?* 1 Cor.10.31.

Q. 2. *Was not mine Appetite too hard for me?* Jude 12. 2 Pet.1.6.

Q. 3. *Did not I arise from the Table without dropping any thing of God there?* Luke 7.36.&c. Luke 14.1.&c. John 6.

Q. 4. *Did not I mock with God when I pretended to crave a blessing, and return thanks?* Acts 27,35.39. Mat.15.36. Col. 3. 17. 23.

For your Calling.

Q. 1. *Have I been diligent in the duties of my Calling?* Eccles.9. 1 Cor.7.17.20.24.

Q. 2.

Q. 2. *Have I defrauded no man?* 1 Thes. 4. 6. 1 Cor. 6. 3.

Q. 3. *Have I dropped never a lye in my Shop, or Trade?* Prov. 21. 6. Ephes. 4. 25.

Q. 4. *Did not I rashly make, nor falsly break some promise?* Psal. 106. 33. Jos. 9. ver. 14. &c. Psal. 15. 4.

An Addition of some brief Directions for the Morning.

D. 1. *If through necessity or carelesness you have omitted the Reading, and Weighing of these Questions in the Evening, be sure to do it now.*

D. 2. *Ask your self what sin have I committed, what duty have I omitted? Against which of these Rules have I offended, in the day foregoing? And renew your repentance, and double your watch.*

D. 3, *Examine whether God were last in your thoughts when you went to sleep, and first when you awake.*

D. 4. *Enquire whether your care of your heart, and ways, doth increase upon your constant using of this course for Self-Examination, or whether it doth abate, and you grow more remiss.*

D. 5. *Impose a task of some good meditations upon your selves while you are making ready, either to go over these Rules in your thoughts, or the Heads of some Sermon you heard last, or the holy Meditations for this purpose in the* Practise of Piety, *or* Scudders daily Walk.

D. 6. *Set your ends right for all that day.*

D. 7. *Set your Watch, especially against those sins, and temptations, that you are like to be most incident to that day.*

CHAP. VI.

A full Narrative of his Life, (from his Silencing till his Death) by his Widdow Mrs. Theodosia Allein, *in her own words, wherein is notably set forth with what patience he ran the Race that was set before him, and fullfilled the Ministery that he had received of the Lord.*

BEfore the *Act for uniformity* came forth, my Husband was *very earnest day and night with God*, that his way might be *made plain* to him, that he might not desist from such Advantages of saving Souls, with any scruple upon his Spirit; Inwhich when he saw those *Clauses* of *Assent*, and *Consent*, and *Renouncing the Covenant*, he was *fully satisfied*: But he seemed so *moderate before*, that both my self and others, *thought* he *would have Conformed*: He often saying, *he would not leave his work for small or dubious Matters*: But seeing his way *so plain* for quitting the publeck *Station that he held*, and being throughly perswaded of this, that the Ejection of the Ministers out of their Places, did not disobleige them from Preachieg the Gospel, nor the People from attending upon their Ministery, as his Book Intituled, *A Call to* Archippus, sheweth, after that Black and Mournful Sabbath, in which he took his Farewell (with much affection) of his beloved People. He presently took up a firm Resolution to go on with his Work in *private*, both of *Preaching*, and *Visiting* from House to House, till he should be carried to Prison, or Banishment, which he counted upon, the Lord assisting him: And this Resolution without delay he prosecuted; for the *Thursday* after he appointed a *Solomne Day* of *Humiliation*, when he Preached to as many as would adventure themselves with him at our own house: But it being then a strange thing to the most Professors to Suffer, they seemed much affrighted at the threatenings of Adversaries; so that there was not such an appearance at such opportunities as my Husband expected: whereupon he made it his work to converse much with those he perceived to be most timmer-

timerous, and to satisfie the scruples that were on many amongst us; so that the Lord was pleased in a short time to give him such success that his own People waxed bold for the Lord, and his Gospel: and multitudes flocked into the Meetings at whatsoever season they were, either by day or night; which was a great incouragement to my Husband, that he went on with much vigour and affection in his Work, both of *Preaching*, and *Visiting*, and *Catechising* from house to house.

He went also frequently into the Villages and Places about the Townes where their Ministers were gone, as most of them did flye, or at the least desist for a considerable time after *Bartholomew* day: Whereever he went the Lord was pleased to give him great success; many Converted, and the generality of those animated to cleave to the Lord and his ways.

But by this the Justices rage was much heightened against him; and he was often threatened, and sought for; But by the power of God, whose work he was delighted in, was preserved much longer out of their hands then he expected; For he would often say, If it pleased the Lord to grant him three Months Liberty before he went to Prison he should account himself favoured by him, and should with more chearfulness go, when he had done some work. At which time we sold off all our Goods, prepareing for a Goal, or Banishment, where he was desirous I should attend him, as I was willing to do, It alwaies having bin more greivous to me to think of being absent from him, then to suffer with him.

He also resolved when they would suffer him no longer to stay in *England*, he would go to *China*, or some remote Part of the World and publish the Gospel there.

It pleased the Lord to indulge him, that he went on in his work from *Bartholomew* day till *May* the 26*th* after: Though often threatened, yet he was never interrupted, though the People both of the Town and Country were grown so resolute that they came in great multitudes, at whatever season the *Meeting* was appointed; very seldom missing twice a Sabbath, and often in the week: I know that he hath *preached* fourteen times in eight dayes, and ten often, and six or seven ordinarily in these Months, at home and abroad, besides his frequent converse with Souls. He then laying aside all other

Studyes which he formerly so much delighted in, because he accounted his time would be but short. And the Lord (as he often told me) made his work in his Ministry far more easie to him, by the supplyes of his Spirit both in Gifts and Grace, as did evidently appear both in his *Doctrine* and *Life*; he appearing to be more Spiritual, and Heavenly, and affectionate then before, to all that heard him, or conversed with him.

When he was taken up for Prison, he was not only contented, but joyful to suffer for the Name of Jesus and his Gospel, which was so dear to him; Intimating that God had given him much more time then he expected, or askt of him, and that he accounted it cause of rejoycing, and his honour, that he was one of the first called forth to suffer for his name.

Although he was very suddenly Surprised, yet none could discern him to be in the least moved.

He was upon a *Saterday* in the Evening about six a clock seazed on by an *Officer* of our Town, who had rather have been otherwise Imployed, as he hath often said; but that he was forced to a speedy Execution of the Warrant, by a Justice's Clerk, who was sent on purpose with it to see it Executed, because he feared that none of the Town would have done it.

The Warrant was in the Name of three Justices, to Summon him to Appear forthwith at one of their Houses, which was about two Mile from the Town, but he desired liberty to stay and Sup with his Family first, supposing his Entertainment there would be such as would require some Refreshment: This would not be granted, till one of the Chief of the Town was bound for his speedy Appearance: His Supper being prepared, he sat down eating very heartily, and was very chearful, but full of holy and gracious Expressions, sutable to his and our present state, After Supper, having Prayed with us, he with the Officer, and two or three Friends accompanying him, repaired to the Justice's House, where they lay to his Charge, that he had broken the Act of Uniformity by his Preaching; which he denied, saying: That he had Preached neither in any Church, nor Chappel, nor place of publick Worship, since the 24*th* of *August*, and what he did was in his own Family, with those others that came there to hear him. When that would not do, they Accused him for being at a Riotous

tons Assembly; though there were no Threats, nor dangerous Words, no Staves, nor Weapons, no Fear so much as pretended to be struck into any man, nor any other Business met about, then Preaching and Prayer. Here he was much Abused, receiving many Scorns, and Scoffs from the Justices, and their Associates, who were met to hear his Examination; also from the Ladys and other Gentlemen, who called him often Rogue, and told him he deserved to be Hanged, and if he were not, he should be Hanged for him: With many such like Scurrilous passages, which my Husband received with much Patience, and seeming, as they apprehended by his Countenance, to slight their Threatnings; they were more Inraged at him, they urged him much to Accuse himself, which they seeing they could not bring him to; and having no Evidence as appeared after: Yet did make his Mittimus for to go to the Goal on *Monday* Morning, after they had detained him till Twelve at Night, abusing him beyond what I do now distinctly remember, or were fit to Express.

Assoon as he returned, it being so late about two a Clock, he lay down on the Bed in his Clothes where he had not slept above two or three Hours at the most, but he was up, spending his time in Converse with God, till about Eight a Clock; by which Hour, several of his Friends were come to Visit him; But he was so watched, and the Officer had such a charge, that he was not suffered to Preach all that Sabbath, but spent the day in discoursing with the various Companys, that came flocking in from the Town, and Villages, to Visit him; Praying often with them, as he could be permitted. He was exceeding chearful in his Spirit, full of Admirations of the Mercys of God, and incouraging all that came to be bold, and venture for the Gospel, and their Souls; notwithstanding what was come upon him for their sake: For as he told them, he was not at all moved at it, nor did not in the least repent of any thing he had done, but accounted himself happy, and under that Promise *Christ* makes to his, in the 5*th*. of *Matthew*, that he should be doubly and trebly blessed now he was to suffer for his sake: And was very earnest with his Brethren in the Ministry, that came to see him, that they would not in the least desist when he was gone, that there might not be one Sermon the less in *Taunton*; and with the

the People to attend the Ministry with greater Ardency, Diligency, and Courage, than before; assuring them how sweet and comfortable it was to him, to consider what he had done for God, in the Months past: And that he was going to Prison full of Joy, being confident that all these things would turn to the furtherance of the Gospel, and the Glory of God.

But he not being satisfied to go away and not leave some Exhortations with his People, he appointed them to meet him abone One or Two a Clock in the Night, to which they shewed their readiness, though at so unseasonable a time: There was of Young and Old, many Hundreds, he Preached and Prayed with them about three Hours.

And so with many yernings of his Bowels towards them, and theirs toward him, they took their farewel of each other; a more affectionate Parting could not well be.

About Nine a Clock, he with two or three Friends that were willing to accompany him, set out for *Ilchester*: The Streets were Lined on both sides with People, and many followed him a foot seme Miles out of the Town, with such Lamentations (that he told me after) did so affect him, that he could scarce bear them; but the Lord so strengthened him, that he passed through them all with great Courage, and Joy, labouring both by his chearful Countenance and Expressions, to encourage them.

He carried his Mittimus himself, and had no Officer with him; but when he came there, he found the Goaler absent, and took that oportunity to Preach before he went into the Prison; which was accounted by his Adversaries, a great addition to his former Crime. Assoon as the Goaler came, he delivered his Mittimus, and was clapped up in the *Bridewel* Chamber, which was over the common Goal. When he came to the Prison, he found there Mr. *John Norman*, late Minister of *Bridgwater*, who for the like cause, was Apprehended and Committed a few days before him (a Man who for his singular Abilities in Preaching, his fervent Zeal and holy Boldness in the Cause of Christ, his Constancy to his Principles in the most Wavering and Shaking times, joyned with an exemplary Carriage and Conversation, was deservedly had in great Repute among the People of God in these *western* parts;

parts; and indeed there were very few that knew him, either among the sober Gentry, or Commonalty, but for his eminent Parts, and spotless Life, had great respects for him.) There were also Five more Ministers, with Fifty *Quakers*, which had all their Lodgings in the same Room, only parted with a Mat, which they had done for a little more Retirement. It was not long after before Mr. *Caven*, and Mr. *Powel*, with Eight more, were brought into the same place, being taken at Meetings; which made their Rooms very straight, and it was so nigh to the upper part of the Prison, that they could touch the Tiles as they lay in their Beds; which made it very irksome, the Sun lying so hot on it all the day, and there being *so many* of them, and so much Resort continually of Friends, they had very little Air, till they were forced to take down the Glass, and some of the Tiles, to let in some Refreshment. But here they were confined to Lie and eat their Meals, and had no place but a small Garden, joyned to the place where all the common Prisoners were, which was no Retirement for them, they having there and in their Chamber, the constant noise of those Wretches, except when they slept; who lay just under them, their Chains rading, their Tongues often blaspheming, or else Roaring and Singing by Night, as well as in the day: And if they went into the Courts of the Prison, there was the sight of their Clothes hanging full of Vermin, and themselves in their Rags and Chains: But that which was most grievous to them, they had no place to Retire to God in, neither alone, nor together. They were also much molested by the *Quakers*, who would frequently disturb them by their Cavils, in the times of their Preaching, Praying, and Singing. and would come and work in their Callings just by them, while they were in Duty, which was no small disturbance to them: And the want of the Air was more to my Husband, than to most of them, because he always Accustomed himself both in *Oxford*, and after, to spend his most secret Hours abroad in by Places, in the Fields, or Woods.

Assoon as he came into the Prison, he Preached and Prayed, that he called the *Consecration* of it. After he had spent a day or two in the Prison, being willing to have me either in the Town, or there, to attend him, and to keep compa-

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ny with his Friends, who came frequently to Visit him, he then began to fit up his Lodging; having prevailed with the Keeper for one Corner which was more private than the rest, to set his Bed in, about which he made a little Partition by some Curtains, that so he might have some Conveniency for Retirement. This was much comfort to him, and after a few Weeks, he got leave of the Keeper to go out a Mornings and Evenings a Mile or more, which he did constantly, unless the Weather or his Keepers fury did hinder him.

Their Diet was very good and sufficient, and sometimes abundant, by their Friends kindness. Here they Preacht once a day constantly, sometimes twice, and many came dayly to hear them Eight or Ten Miles round about the Country, and Multitudes came to Visit them; it being a strange sight to see Ministers laid in such a place. Their Friends were exceeding kind to them, endeavouring by their frequent Visits, and provisions for Diet, and supplys of Money, to make their Prison sweet to them.

But my Husband's Labours were much increased by this, spending all the day in Converse, he was forced to take much of the Night for his Studies, and secret Converse with God.

Thus he with my Brother *Norman*, and his Company, with their fellow Prisoners, continued in that place for four Months, being tossed from Sessions to Assizes. On the 14*th*. of *July* following, he was brought to the Sessions held at *Taunton*, and was there Indited for Preaching on *May*, the 17*th*. but the Evidence against him was so slender, that the Grand Jury could not find the Bill, so that he was not brought to his Answer there at all: And his Friends hoped he should have been Dismissed, it being the constant practice of the Court, that if a Prisoner be Indicted, and no Bill found, he is Freed by Proclamation. But however, my Husband was sent to Prison again until the Assizes, and to his Friends that earnestly expected his Inlargement, he said, *Let us bless God that his Will is done, and not the will of such Worms as we.*

August, 24*th*. He was again Indited at the Assizes, and though the Evidence was the very same, that at the Sessions was by the Grand Jury, judged Insufficient, yet now at the Assizes, the Bill was by them found against him. So was he had to the Bar, and his Inditement read, which was to this purpose:

purpose: That he upon the 17th. day of *May*, 1663. with Twenty others to the Jurors unknown, did Riotously, Routously, and Seditiously, Assemble themselves together, contrary to the Peace of our Soveraign Lord the King, and to the great Terrour of his Subjects, and to the evil Example of others. Unto which, his Answer was, That as to Preaching, and Praying, which was the truth of the Case, of these things he was Guilty, and did own them as his Duty; but as for Riotous, Routous, and Seditious Assemblies, he did abhor them with his Heart, and of these he was not Guilty. At last he was found Guilty by the Petty Jury, and was Sentenced by the Judg, to pay an Hundred Marks, and to Lie in Prison till Payment should be made. Sentence being pronounced against him, he only made this brief Reply: *That he was glad that it had appeared before his Country, that whatsoever he was Charged with, he was Guilty of nothing but doing his Duty, and that all did appear by the Evidence, was only that he had Sung a Psalm, and Instructed his Family, others being there, and both in his own House: And that if nothing that had been urged would satisfie, he should with all Cheerfulness, and Thankfulness, accept whatsoever Sentence his Lordship should pronounce upon him, for so Good and Righteous a Cause.* Thus from the Assizes he was sent to Prison again, where he continued a whole Year wanting but Three days.

But the *winter* coming on, they were willing to try if they could have the favour to be removed to the *Ward*, this place being like to be as *Cold* in the *winter*, as it had been *Hot* in the *Summer* (there being no Chimney in the whole Chamber) which with some difficulty they obtained; and then had more comfortable Accommodations in all respects.

Here they had very great Meetings, Week-days, and Sabbath-days, and many days of Humiliation, and Thanksgiving. The Lords-days many Hundreds came. And though my Husband, and Brother *Norman*, had many Threats from the Justices, and Judges, that they should be sent beyond Sea, or carried to some Island, where they should be kept close Prisoners; yet the Lord preserved them by his Power, and thus ordered it, that their Imprisonment was a great furtherance to the Gospel, and brought much Glory to him, both by their Preaching, and Conversing with Souls: In which they

they had great Success through his Blessing on their Labours. My Husband having here more Freedom, made a little Book, Entitled *A call to Archippus*, to stir up his Non-conforming Brethren, to be diligent at their Work, whatsoever Dangers and Sufferings, they might meet withal: And because he could not go to his Flock, he had prepared for them, *The Synopsis of the Covenant*, which was after placed into one of my Fathers Books.

And for the help of the Governours of Families, in their Weekly Catechising those under their charge, he *Explained all the Assemblies shorter Catechism*, to which he *Annexed* an affectionate Letter, with Rules for their daily Examination; which were Printed and Dispersed into all their Houses by his Order, while he was a Prisoner. He also Writ many Holy, and Gracious, and Affectionate Letters to all his Relations, and many other Friends, to many Churches of Christ in other parts and places, both far and near.

His Sufferings that he underwent for the sake of the Gospel, could neither remit his Zeal, nor abate his Activity for God, but he would gladly imbrace all Opportunities of doing him Service. The Minister who was appointed to Preach at certain times to the Felons in the Prison: being by Sickness disabled for that Work, he freely performed that Office among them, as long as he was permitted; earnestly Exhorting them by Repentance towards God, and Faith toward our Lord Jesus Christ, to secure the Eternal welfare of their Souls; freely bestowing upon them according to his Ability for their Relief, that by doing good to their Bodys, he might win upon them to receive good for their Souls. He was very forward to promote the Education of Youth, in the Town of *Inelchester*, and Country adjacent, freely bestowing Catechisms on those that were of poor Families, to Instruct them in the Principles of Religion; stirring up the Elder to Teach, and incouraging the Younger to Learn. He was a serious and faithful Monitor to his fellow Sufferers, if he espied any thing in any of them that did not become the Gospel for which they Suffered.

Here, as elsewhere, he was a careful redeemer of his time, his constant practice was early to begin the day with God, rising about Four of the Clock, and spending a considerable

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part of the Morning in Meditation and Prayer, and then falling close to his Study in some Corner or other of the Prison, where he could be private. At times, he would spend near the whole Night in these Exercises, not putting off his Clothes at all, only taking the Repose of an Hour or two in his night Gown upon the Bed, and so up again. When any came to Visit him, he did not entertain them with needless Impertinent discourse, but that which was Serious, Profitable, and Edifying, in which he was careful to apply himself to them, according to their several Capacities, whether Elder, or Younger; Exhorting them to those gracious Practises which by reason of their Age, or Temper, Calling, or Codition, he apprehended they might be most defective in, and dehorting them from those Evils they might be most prone, and liable unto. He rejoyced that he was accounted worthy to Suffer for the Work of Christ, and he would Labour to Incourage the Timerous and Faint-hearted, by his own and others Experience, of the Mercy and Goodness of God in Prison, which was far beyond what they could have thought, or expected. He was a careful observer of that Rule of the Lord Jesus, *Mat.* 5. 44. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* It was none of his practice to Exclaim against those that were the greatest Instruments of his Sufferings, but to pity their condition, requesting for them, as the Martyr *Stephen* did for those that stoned him, *That God would not lay this sin of theirs to their charge.* The greatest harm that he did wish to any of them, was, *That they might throughly be Converted and Sanctified, and that their Souls might be saved in the day of the Lord Jesus.*

In all his Imprisonment, at present I could not descern his Health, to be the least Impaired, notwithstanding his abundant Labours; but cannot but suspect, as the Phisitians judged, that he had laid the foundation for that Weakness, which *suddenly after surprised him, and was his death.*

At his return from the Prison, he was far more *earnest in his work than before*; yet willing to preserve his Liberty among his people, who had no Minister that had the Oversight of them, though some came and Preached while he was absent: And the people flocked so greatly after him, that he judged

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it best to divide the Company into Four, and resolved to Preach Four times each Sabbath to them: But finding sensibly that would be too hard for him, his Strength much decaying, he did forbear that Course, and Preacht only twice a Sabbath as formerly, and often on Week-days at Home and in the Country; and spent what time he had else from his Studying, in private Converse with God, as formerly he had done: Pressing all that feared the Lord, especially those that were of a more weak and timerous Spirit, to a life of Courage and Activity for God, and to be much in helping one another, by their Converses, now Ministers were withdrawn; and to be much in the work of Praises and Thanksgiving to God, rejoycing and delighting themselves in him; and with chearfulness and readiness, denying themselves for him, and resigning themselves and all they did injoy, to him: Letting the World know, they could Live comfortably on a God alone, on his Attributes, and Promises, though they should have nothing else left.

He was very urgent with those that were Unconverted, to look with more care after their Salvation, now they were removed from them that longed for it, and had watched for their Souls; using this as an Argument often, that now they were fallen into the hands of such, *many* of which, if not *most* of them, had neither *Skill* nor *will* to save Souls: And setting home upon them with most tender Affections, what miserable Creatures they were while Unregenerate, telling them how his Heart did yearn for them, and his Bowels turned within him for them; how he did pray and weep for them, when they were asleep, and how willingly he had suffered 4 years Imprisonment: Nay, how readily he could shed his Blood to procure their Salvation. His Councels and Directions were many, and sured to the several States of those he thus Converse with, both as to their degree and place, and their sins and wants, and would be too long to Recite, though I can remember many of them.

But it pleased the All-wise God, to take him off from the eager persuit of his Work, and designs for him, by visiting him in the later end of *August*, with much Weakness; so that he had not above three Months time after he came out of Prison: For he going about Sixteen Miles, at the Request of a

Society

Society, whose Pastour was not able to come among them to Preach, and to Administer a more solemn Ordinance; he was so disabled, that he was not able to perform the great and chief Work, though he did adventure to Preach, but with much Injury to himself, because he would not wholly disappoint the people, who came so far as many of them did: With much difficulty after three or four days, I made way to get him home to *Taunton*, where we then Sojourned, and presently had the best Advice the most able Phisitians, both in, and round the Town, could give, who Advised together, and all Judged it to be from his abundant Labours, and the Preaching too soon after his Meals; as he did, when he Preacht four times a Sabbath, whereby he had so abated the Natural heat of his Stomach, that no Food would digest, nor oftentimes keep within him: He would assure us, he was in no pain, but a constant Discomposure in his Stomach, and a failing of his Appetite, that he could not for many Weeks, bear the sent of any Flesh-meat, nor retain any Liquours, or Broths, so that he Consumed so fast, that his Life seemed to draw to an end: But the Lord did so bless the means, that he Recovered out of this Distemper, after two Months time, but so lost the Use of his Arms from *October*, till *April*, that he could not put off, nor on his Clothes, nor often Write either his Notes, or any Letters. but as I wrote for him, as he dictated to me: He was by all Phisitians, and by my earnest beseechings, often dissuaded from Preaching, but would not be prevailed with, but did go on once, and sometime twice a Sabbath, and in his private Visiting all that *Winter*; in the *Spring*, the use of his Arms returned, for which he was exceeding thankful to the Lord; and we had great hopes of his Recovering, and making use of further Remedies, he was able to go on with more freedom in his Work: And the *Summer* following by the use of Mineral Waters in *Wiltshire*, near the *Devises*, where he was born, his Strength was much Increased, he finding great and sensible good by them.

But he adventuring too much on what he had obtained, his Weakness returned frequently upon him the next *winter*, and more in the *Spring* following, he seised as he was at the first: But it continued not long at a time, so that he did Preach often to his utmost strength (nay, I may say, much beyond the strength)

ſtrength) he had, both at Home and Abroad; going into ſome remote parts of the Country, where had been no Meetings kept all that time the Miniſters had been out, which was two Years: And there he ingaged ſeveral of his Brethren, to go and take their Turns, which they did with great Succeſs.

He had alſo agreed with two of his Brethren to go into *Wales* with them, to ſpread the Goſpel there; but was prevented in that, by his Weakneſs increaſing upon him: It was much that he did, but much more that he deſired to do.

He was in this time much Threatned, and Warrants often out for him, and he was ſo far from being diſturbed at it, that he rejoyced; that when he could do but little for God, becauſe of his Diſtempers, God would ſo far honour him, that he ſhould go and ſuffer for him in a Priſon. He would often with chearfulneſs ſay, They could not do him a greater kindneſs: But the Lord was yet pleaſed to preſerve him from their Rage, ſeeing him not then fit for the inconveniences of a Priſon.

The Five Mile Act coming in Force, he removed to a place called *Wellington*, which is reckoned five Miles from *Taunton*, to a *Dyers* Houſe, in a very obſcure place, where he Preacht on the Lords Days, as he was able: But the vigilant Eyes of his old Adverſarys were ſo watchful over him, that they ſoon found him out, and reſolved to take him thence, and had put a Warrant into the Conſtables hand to Apprehend him, and ſent for our Friend, and threatned to ſend him to Goal for Entertaining ſuch perſons in his Houſe: So my Huſband returned to the Houſe of Mr. *John Mallack*, a Merchant, who Lived about a Mile from *Taunton*, who had long ſolicited him to take his Houſe for his Home: we being in ſuch an unſetled ſtate, my Huſband thought it beſt to accept of his courteous Offer: But many of his Friends were willing to injoy him in the Town, and ſo earneſt, that he did to ſatisfie them, go from one to another, ſtaying a Fortnight, or three Weeks, or a Month at each Houſe; but ſtill took Mr. *Mallacks* for his Home: This Motion of his Friends he told me (though it was troubleſome for us to be ſo unſettled) he was willing to embrace, becauſe he knew not how ſoon he might be carried again from them to Priſon, and he ſhould have opportunity to be more

more intimately Acquainted with them, and the state of their Souls, and of their Children, and Servants, and how they perform their Duties each to other in their Families.

He went from no House without serious Counsels, Comforts, or Reproofs, as their Conditions called for; dealing with all that were Capable, both Governours, and others particularly, acquainting them faithfully, and most affectionately, what he had seen amiss in any of them.

He went from no House that was willing to part with him; nor had he opportunity to answer the Requests of half that Invited us to their Houses: So that he would often bless God, and say with holy Mr. *Dod*, *That he had a hundred Houses for one, that he had parted with*; And though he had no Goods, he wanted nothing, his Father cared for him in every thing, that he Lived a far more pleasant Life, than his Enemies, who had turned him out of all: He was exceedingly taken with Gods Mercy to him, in Mr. *Mallack's* entertaining him and me so Bountifully, the House, and Gardens, and Walks, being a very great delight to him, being so Pleasant and Curious, and all Accommodations within sutable, so that he would often say, That he did as *Dives*, fare deliciously every day: But he hoped he shou'd Improve it better than he did, and that God had inclined him to take care for many Poor, and for several of his Brethren in the Ministry; and now God did Reward him, by not suffering him to be at the least Expence for himself, or me.

He was a very strict observer of all Providences of every day, and did usually reckon them up to me before we went to Sleep, each Night, after he came into his Chamber and Bed, to raise his own Heart and Mind, to praise the Lord, and to trust Him, whom we had such experience of, from time to time.

The time of the Year being come for his going to the Waters, he was desirous to set one day apart for Thanksgiving to God, for all his Mercies to him and them, and so to take his leave of them.

Accordingly on the 10th. of *July*, 1665. divers of his Brethren in the Ministry, and many of his Friends of *Taunton*, met together to take their leave of him before his departure, at the House of Mr. *Mallack*, then Living about a Mile out of

the Town. Where after they had been a while together, came two Justices, and several other persons attending them, Brake open the Doors by force (though they might have Unlatched them if they had pleased) and with Swords came in among them. After much deriding and menacing Language, which I shall not here Relate, having taken their Names, Committed them to the Custody of some Constables, whom they charged to bring them forth the next day at the *Castle Tavern*, in *Taunton*, before the Justices of the Peace there. The next day the Prisoners appeared, and answered to their Names; and after two days tedious Attendance, were all Convicted of a Conventicle, and Sentenced to pay three Pounds a piece, or to be committed to Prison threescore days. Of the Persons thus Convicted, but few either paid their Fines, or suffered their Friends to do it for them. My Husband, with Seven Ministers more, and Forty private Persons, were Committed to the Prison of *Juelchester*: When he together with the rest of his Brethren, and Christian Friends, came to the Prison, his Carriage and Conversation there was every way as Exemplary, as in his former Confinement. Notwithstanding his Weakness of Body, yet he would constantly take his turn with the rest of the Ministers, in Preaching the Gospel in the Prison; which Turns came about the oftener, though there were Eight of them there together, because they had Preaching and Praying twice a day, almost every day they were in Prison, besides other Exercises of Religion, in which he would take his part.

And although he had many of his Flock confined to the Prison with him, by which means he had the fairer Opportunity of Instructing, and Watching over them, for their Spiritual good; yet he was not forgetful of the rest that were left behind, but would frequently visit them also, by his Letters, full of serious profitable Matter, from which they might Reap no small benefit, while they were debarred of his Bodily presence. And how greatly Solicitous he was for those that were with him (that they might be the better for their Bonds, walking worthy of the many and great Mercies they had enjoyed during their Imprisonment; that when they came home to their Houses, they might speak forth, and live forth the Praises of GOD, carrying themselves in every

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respect as becomes the Gospel, for which they had been Sufferers) you may clearly see by those parting Counsels that he gave them that Morning that they were Delivered, which I shall Recite in his own Words, as they were taken from his Mouth in Short-hand, by an intimate Friend, and fellow Prisoner; which you may take as followeth, *&c.*

Mr. Joseph Allein, *his Exhortation to his Fellow Sufferers, when they were to be Discharged from their Imprisonment.*

DEarly beloved Brethren, my Time is little, and my Strength but small, yet I could not consent that you should pass without receiving some parting Counsel, and what I have to say at Parting, shall be chiefly to you that are Prisoners, and partly also to you our Friends, that are here Met together. To you that are Prisoners, I shall speak something by way of Exhortation, and something by way of Dehortation.

By way of Exhortation.

First, Rejoyce with Trembling in your Prison Comforts, and see that you keep them in a Thankful Remembrance. Who can tell the Mercies that you have received here? My time, nor strength, will not suffice me to Recapitulate them. See that you rejoyce in GOD, but rejoyce with trembling. Do not think the Account will be little for Mercies, so many and so great. Receive these choice Mercies with a trembling hand, for fear least you should be found guilty of misimproving such precious Benefits, and so should Wrath be upon you from the Lord. Remember *Hezekiah*'s case, great Mercies did he receive; some Praises he did return, but not according to the Benefit done unto him; therefore was wrath upon him from

the Lord, and upon all *Judah* for his ſake, *2 Chron.* 32. 25. Therefore go away with a holy Fear upon your hearts, leaſt you ſhould forget the loving Kindneſs of the Lord, and ſhould not render to him according to what you have received.

Oh my Brethren, ſtir up your ſelves to render Praiſes to the Lord: You are the people that GOD hath formed for his Praiſe, and ſent hither for his Praiſe; and you ſhould now go Home as ſo many Trumpers to ſound forth the Praiſes of GOD, when you come among your Friends. There is an Expreſſion, *Pſal.* 68. 11. *The Lord gave the Word, great was the company of them that publiſhed it.* So let it be ſaid of the Praiſes of GOD now, great was the company of them that publiſhed them. GOD hath ſent a whole Troop of you here together, let all theſe go home and ſound the praiſes of *GOD* where ever you come; and this is the way to make his Praiſe glorious indeed. Shall I tell you a Story that I have read: There was a certain King that had a pleaſant Grove, and that he might make it every way delightful to him, he cauſed ſome Birds to be Caught, and to be kept up in Cages, till they had Learned ſundry ſweet and Artificial Tunes; and when they were perfect in their Leſſons, he let them Abroad out of their Cages into his Grove, that while he was walking in this Grove, he might hear them ſinging thoſe pleaſant Tunes, and teaching them to other Birds that were of a wilder Note. Brethren, this King is *GOD*, this Grove is his Church, theſe Birds are your ſelves, this Cage is the Priſon; *GOD* hath ſent you hither that you ſhould Learn the ſweet and pleaſant Notes of his Praiſe: And I truſt that you have Learned ſomething all this while, *GOD* forbid elſe. Now *GOD* opens the Cage, and lets you forth into the Grove of his Church, that you may Sing forth his Praiſes, and that others may Learn of you too. Forget not therefore the Songs of the Houſe of your Pilgrimage, do not return to your wild Notes again; keep the Mercy of *GOD* for ever in a thankful Remembrance, and make mention of them humbly as long as you live; then ſhall you anſwer the end for which he ſent you hither: I truſt you will not forget this place. When Queen *Mary* died, ſhe ſaid, *That if they did Rip her up, they ſhould find* Calis *on her heart.* I hope that men ſhall find by you hereafter, that the Priſon is upon your heart, *Ilcheſter* is upon your heart.

Secondly,

Secondly, Feed and Feast your Faith upon Prison Experiences. Do not think that *GOD* hath done this only for your present supply. Brethren, *GOD* hath provided for you, not only for your present supply in Prison, but to lay up for all your Lives, that experience that your Faith must live upon, till Faith be turned into Vision. Learn dependance upon *GOD*, and confidence in *GOD*, by all the Experiences that you have had here, *because thou hast been my help* (saith the Psalmist) *therefore under the shadow of thy wing will I rejoyce.* Are you at a loss at any time, then remember your Bonds. We read in Scripture of a time when there was no *Smith* in all *Israel*, and the *Israelites* were fain to carry their Goads, and other Instruments, to be sharpened down to the *Philistines*: So when your Spirits are low, and when your Faith is dull, carry them to the Prison to be sharpened, and quickned. Oh how hath the Lord confuted all our fears! Cared for all our necessitys! The Faith of some of you was sorely put to it for Corporal necessitys: You came hither not having any thing considerable to pay for your Charges here, but *GOD* took care for that: And you left poor miserable Families at Home, and no doubt but many troublesome thoughts were in your minds, what your Families should do for Bread, but *GOD* hath provided for them.

We that are Ministers left poor starvling Flocks, and we thought that the Countrey had been now stript, and yet *GOD* hath provided for them. Thus hath the Lord been pleased to furnish us with Arguments for our Faith, against we come to the next Distress: Though you should be called forth to leave your Flocks destitute, you that are my Brethren in the Ministry, and others their Families destitute, yet doubt not but *GOD* will provide, remember your Bonds upon all occasions. Whensoever you are in distress, remember your old Friend, remember your tried Friend.

Thirdly, Let Divne Mercy be as Oyl to the flame of your Love: *O love the Lord all ye his Saints.* Brethren, this is the Language of all *GOD*'s dealings with you, they all call upon you to love the Lord your God with all your hearts, with all your souls, with all your strength. What hath *GOD* been doing ever since you came to this Prison? All that he hath been doing since you came hither, hath been to pour Oyl

into the flames of your Love, thereby to increase and heighten them. *GOD* hath lost all these Mercies upon you, if you do not love him better then you did before. You have had Supplies, to what purpose is it unless you love *GOD* the more? If they that be in want love him better than you, it were better you had been in their Case. You have had health here, but if they that be in sickness love *GOD* better than you, it were better you had been in Sickness too: See that you love your Father, that hath been so tender of you. What hath *GOD* been doing, but pouring out his Love upon you? How were we mistaken? For my part, I thought that *GOD* took us upon his Knee to Whip us, but he took us upon his Knee to Dandle us. We thought to have felt the Strokes of his Anger, but he hath Stroked us as a Father his Children, with most dear Affection. Who can utter his loving Kindness! What (my Brethren) shall we be worse than *Publicans*? the *Publicans* will love those that love them. Will not you return Love for so much Love? Far be this from you, Brethren, you must not only exceed the *Publicans*, but the *Pharisees* too; therefore, surely you must love him that loveth you. This is my Business now to bespeak your love to *GOD*, to unite your hearts to him; Blessed be *GOD* for this Occasion, for my part I am unworthy of it. Now if I can get your Hearts nearer to *GOD* than they were, then happy am I, and blessed are you: Fain I would, that all these Experiences should knit our Hearts to *GOD* more, and endear us for ever to him. What? So much Bounty, and Kindness, and no Returns of Love? At least no further Returns? I may plead in the behalf of the Lord with you, as they did for the Centurion: *He loveth our Nation* (say they) *and hath Built us a Synagogue*. So I may say here, he hath Loved you, and poured out his Bounty upon you. How many friendly Visits from those, that you could but little expect of? Whence do you think this came? It is *GOD* that hath the Key of all these Hearts. He secretly turned the Cock, and caused them to pour forth Kindness upon you: There is not a motion of Love in the Heart of a Friend towards you, but it was *GOD* that put it in.

Fourthly, Keep your *Manna* in a Golden Pot, and forget not him that hath said so often, *Remember me*. You have had

Manna

Manna Rained plentifully about you, be ſure that ſomething of it be kept. Do not forget all the Sermons that you have heard here: O that you would Labour to Repeat them over, to Live them over! You have had ſuch a Stock that you may live upon, and your Friends too (if you be Communicative) a great while together: If any thing have been wanting, time for the Digeſting hath been wanting. See that you well Chew the Cud, and ſee that you eſpecially remember *the Feaſts of Love*. Do not you know who hath ſaid to you ſo often, *Remember me?* How often have you heard that ſweet Word ſince you came hither? What? Do you think it is enough to remember him for an Hour? No, but let it be a Living, and Laſting remembrance. Do not you write that Name of his in the Duſt, that hath written your Names upon his Heart. Your High Prieſt hath your Names upon his Heart, and therewith is entered into the Holy Place, and keeps them there for a Memorial before the Lord continually. O that his Remembrance might be ever written upon your Hearts, written as with a Pen of a Diamond, upon Tables of Marble, that might never be worn out! That as *Ariſtotle* ſaith of the curious Fabrick of *Minerva*, that he had ſo ordered the Fabrick, that his Name was written in the midſt, that if any went to take that out, the whole Fabrick was diſſolved. So the Name of *Jeſus* ſhould be written upon the ſubſtance of your Souls, that they ſhould pull all aſunder, before they ſhould be able to pull it out.

Fifthly, Let the Bonds of your Affliction, ſtrengthen the Bonds of your Affection. Brethren, *GOD* hath ſent us hither to teach us among other things, the better to Love one another. Love is lovely, both in the ſight of *GOD* and men, and if by your Impriſonment, you have profited in Love, then you have made an acceptable proficiency. O Brethren, look within; Are you not more indeared one to another? I bleſs the Lord for that Union, and Peace that hath been ever among you; but you muſt be ſenſible that we come very far ſhort of that Love, that we owe one to another; we have not that love, that indearedneſs, that tenderneſs, that complacency, that Compaſſion towards each other, that we ought to have. Miniſters ſhould be more Indeared one to another, and Chriſtians ſhould be more dear to each other, then they

were before. We have Eaten and Drunk together, and Lived on our Fathers Love in one Family together; we have been Joyned together in one common Cause, and all put into one Bottom: O let the Remembrance of a Prison, and of what hath passed here, especially those Uniting Feasts, ingage you to Love one another!

Sixthly, Let present Indulgence fit you for future Hardships, and do not look that your Father should be always Dandling you on his Knee. Beloved, *GOD* hath used you like Fondlings now, rather than like Sufferers: What shall I say? I am at a loss, when I think of the tender Indulgence, and the yernings of the Bowels of our Heavenly Father upon us. But (my Brethren) do not look for such Prisons again.

Affliction doth but now Play, and Sport with you, rather than Bite you, but do you look that Affliction should hereafter fasten its Teeth on you to purpose: And do you look that that Hand that hath now gently Stroked you, may possibly Buffet you, and put your Faith hard to it, when you come to the next Tryal. This Fondness of your Heavenly Father, is to be expected only while you are young, and tender, but afterward you must look to follow your Business, and to keep your distance and to have Rebukes, and Frowns too when you need them. Bless *GOD* for what you have found here, but prepare you, this is but the beginning (shall I say the beginning of Sorrow, I cannot say so; for the Lord hath made it a place of Rejoycing) this is but the entrance of our Affliction; but you must look that when you are Trained up to better perfection, *GOD* will put your Faith to harder Exercise.

Seventhly, Cast up your Accounts at your Return, and see whether you have gone as much forward in your Souls, as you have gone backward in your Estates. I cannot be insensible but some of you are here to very great disadvantage, as to your Affairs in the World, having left your Business so rawly at Home in your Shops, Trades, and Callings, that it is like to be no little Detriment to you, upon this Account: But happy are ye if you find at your Return, that as much as your Affairs are gone backward, and behind-hand, so much your Souls have gone forward. If your Souls go forward in Grace by your Sufferings, blessed be *GOD* that hath brought

brought you to such a place, as a Prison is.

Eightbly, Let the Snuffers of this Prison make your Light burn the brighter, and see that your Course, and Discourse be the more Savoury, Serious, and Spiritual for this present Tryal. O Brethren! Now the Voice of the Lord is to you, as it is in the Prophet *Isaiah* 60. 1. *Arise, and shine, now let your Light shine before men, that others may see your good Works, and glorifie your Father which is in Heaven.* It is said of those Preachers beyond Sea, that have been sent into *England*, and here reaped the benefit of our *English* practical Divinity: At their Return, they have Preached so much better than they had wont to do, that it hath been said of them: *Apparuit hunt fuisse in* Angliâ. So do you my Brethren, Live so much better than you had wont, that when men shall see the change in your Lives, they may say of you, *Apparuit hunc fuisse in Coelodiâ.* See that your whole Course, and Discourse be more Spiritual and Heavenly then ever. See that you shine in your Families when you come Home; be you better Husbands, better Masters, better Fathers, study to do more than you have done this way, and to approve your selves better in your Family-Relations then you did before; that the savour of a Prison may be upon you in all Companys, then will you praise, and please the Lord.

Ninthly, And lastly, See that you walk *Accurately*, as those that have the Eyes of *GOD*, Angels, and Men, upon you: (my Brethren) you will be looked upon now with very Curious Eyes. *GOD* doth expect more of you then ever; for he hath done more for you, and he looketh what Fruit there will be of all this. Oh! may there be a sensible change upon your Souls, by the Showres that have fallen in Prison, as there is in the Greenness of the Earth, by the showres that have fallen lately Abroad. The Eyes of *GOD*, and Angels are upon you, and the eyes of men are upon you; now you will be *critically* observed. Every one will be looking that you should be more Holy than others, that are called forth to this his glorious Dignity, to be the Witness of *Christ Jesus*, with the Loss of your Liberty.

By way of Debortation, also I have these four things to Leave with you.

First, Revile not your Persecutors, but bless them and pray for them, as the Instruments of conveying great Mercies to you. Do not you so far forget the Rule of *Christ*, as when you come Home, to be setting your Mouths to talk against those that have Injured you. Remember the Command of your Lord; *Bless them that Curse you, Pray for them that dispitefully use you, and Persecute you.* Whatsoever they intended, yet they have been Instruments of a great deal of Mercy to us; and so we should pray for them, and bless *GOD* for the good we have received by them.

Secondly, Let not the humble acknowledgment of *GODS* Mercy, degenerate into Proud, Vain-glorious boasting, or Carnal triumph. I beseech you, see that you go Home with a great deal of Fear upon your Spirits in this respect, least Pride should get advantage of you, least instead of humble acknowledging *GODS* Mercy, there should be Carnal boasting. Beware of this I earnestly beg of you, for this will very much spoyl your Sufferings, and be very displeasing in the sight of *GOD*. But let your acknowledging of his Mercy, be ever with humble Self-abasing Thankfulness, and be careful that you do not make his Mercys to be the fuel of your Pride; which were to lose all at once.

Thirdly, Be not prodigal of your Liberty upon a conceit that the Prisons will be easie, nor fearful of adventuring your selves in the way of your Duty. Alas! I am affraid of both these Extreams, on the one hand least some among us having found a great deal of Mercy here, will now think there is no need of any Christian prudence, which is always necessary, and is a great duty. It is not Cowardise to make use of the best means to preserve our Liberty, not declining our Duty. On the otherside, there is fear least some may be fearful, and ready to decline their Duty; because they have newly tasted of a Prison for it. Far be it from you to distrust *GOD*, of whom you have had so great Experience, but be sure you hold on in your duty, whatsoever it cost you.

Fourthly, Do not Load others with Sensures, whose Judgment,

ment, or Practice differs from yours, but humbly bless *GOD* that hath so happily directed you. You know all are not of the same mind as to the Circumstances of Suffering, and all have not gone the same way. Far be it from any of you (my Brethren) that you should so far forget your selves, as to be unmerciful to your Brethren, but bless *GOD* that hath directed you into a better way. Your Charity must grow higher than ever; *GOD* forbid that you should increase in Sensures, instead of increasing in Charity.

Having spoken to my fellow Prisoners, I have two Words to speak to you our Friends, and Brethren with us.

First, Let our Experience be your Incouragement. O love the Lord, ye our Friends, love the Lord, fear him for ever, believe in him, trust in him for ever, for our sakes; we have tasted of the Kindness of *GOD*.

You know how good *GOD* hath been to us, in Spirituals, in Temporals. Encourage your Hearts in the Lord your God, serve him the more freely, and gladly, for our sakes. You see we have tried, we have tasted how good the Lord is: Do you trust him the more, because we have tried him so much, and found him a Friend so Faithful, so Gracious, that we are utterly unable to speak his Praise. Go on and fear not in the way of your Duty: *Verily there is a Reward for the Righteous*. *GOD* hath given us a great Reward already, but this is but the least, we look for a Kingdom.

Secondly, And lastly, My desire is to our Friends, that they will all help us in our Praises. Our Tongues are too little to speak forth the Goodness, and the Grace of *GOD*, do you help us in our Praises. Love the Lord the better, Praise him the more, and what is wanting in us, let it be made good by you. O that the Praises of *GOD* may sound Abroad in the Country by our means, and for our sakes.

HE was prevented of going to the Waters, by his last Imprisonment; for want of which, his Distempers increased much upon him all the *winter* after, and the next *Spring* more; yet not so as to take him fully off from his Work, but he Preached, and kept many Days, and Administred the Sacrament among them frequently.

But going up to the Waters in *July*, 1667. they had a contrary

trary effect upon him, from what they had at first: For after three days taking them, he fell into a Feaver, which seised on his Spirits, and decaied his strength exceedingly, so that he seemed very near Death: But the Lord then again revoked the Sentence passed upon him, and enabled him in six Weeks to return again to his People, where he much desired to be: But finding at his return, great decay of his Strength, and a weakness in all his Limbs, he was willing to go to *Dorchester*, to advise further with Doctor *Lose*, a very Worthy and Reverend Physitian, from whom he had received many Medicines, but never conversed with him nor had seen him, which he conceived might conduce more to his full Cure.

The Doctor soon perceiving my Husbands weakness, perswaded him to continue for a Fortnight, or three Weeks there, that he might the better Advise him, and alter his Remedies, as he should see occasion; which Motion was readily yielded unto by us.

But we had not been there about five days, before the use of all his Limbs was taken away on a sudden; one day his Arms wholly failing, the next his Legs; so that he could not go, nor stand, nor move a Finger, nor turn in his Bed, but as my self and another did turn him night and day in a sheet: All means failing, he was given over by Physitians, and Friends, that saw him lying some Weeks in cold Sweats night and day, and many times for some Hours together, half his Body cold, in our apprensions, dying; receiving nothing but the best Cordials that Art could invent, and Almond Milk, or a little thin Broth once in three or four days. Thus he lay from *September*, 28. to *November*, 16. before he began to Revive, or it could be discerned that Remedies did at all prevail against his Diseases: In all this time he was still chearful, and when he did speak it was not at all complaining, but always Praising and Admiring God for his Mercies; but his Spirits were so low, that he spake seldom, and very softly. He still told us he had no pain at all, and when his Friends admired his patience, he would say; God had not yet tried him in any thing, but laying him Aside out of his Work, and keeping him out of Heaven; but through Grace he could submit to his pleasure, waiting for him: It was *Pain* he ever feared, and that he had not yet felt, so tender was

his

his Father of him; and he wanted ſtrength (as he often told us) to ſpeak more of his Love, and to ſpeak for God who had been, and was ſtill ſo gracious to him. Being often aſkt by my ſelf and others, how it was with his Spirit in all this weakneſs, he would Anſwer: He had not thoſe *Raviſhing joys* that he expected, and that ſome Believers did partake of; but he had a ſweet Serenity of Heart, and Confidence in God, grounded on the Premiſes of the Goſpel, and did believe it would be well with him to all Eternity.

In all this time, I never heard one Impatient word from him, nor could upon my ſtricteſt obſervation, diſcern the leaſt diſcontent with his ſtate; though he was a pitiful Object to all others that beheld him, being ſo conſumed, beſides the Loſs of the uſe of his Limbs: Yet the Lord did ſupport and quiet his Spirit, that he lay as if he had *indured* nothing; breaking out often moſt affectionately in commending the Kindneſs of the Lord to him, ſaying, Goodneſs and Mercy had followed him all his days.

And indeed the loving Kindneſs, and Care of God was ſingular to us in that place, which I cannot but mention to his praiſe.

We came Strangers thither, and being in our *Inn*, we found it very uncomfortable; yet were fearful to impoſe our ſelves on any private houſe: But neceſſity inforcing, we did enquire for a Chamber, but could not procure one; the Small Pox being very hot in moſt Families, and thoſe that had them not, daily expecting them, and ſo could not ſpare Roomes, as elſe they might. But the Lord who ſaw our affliction, inclined the heart of a very good Woman (a Miniſters Widdow) one Mrs. *Bartlet*, to come and Invite us to a Lodging in her Houſe; which we readily and thankfully accepted off; where we were ſo accomodated as we could not have bin any where elſe in the Town, eſpecially in regard of the aſſiſtance I had from four young Women who lived under the ſame roofe, and ſo were ready night and day to help me (I having no Servant, nor Friend near me;) we being ſo unſettled I kept none, but had alwayes tended him my ſelf to that time: And the Miniſters and Chriſtians of that Place were very compaſſionate towards us, Viſiting and Praying with and for us often: And Dr. *Loſe* viſited him

twice

twice a day for twelve or fourteen Weeks, except when he was called out of Town, refuſing any Fees tendered to him: The Gentry in and about the Town, and others ſending to us whatever they imagined might be pleaſing to him, furniſhing him with all delicats that might be grateful to one ſo weak; So that he wanted neither Food nor Phiſick, having not only for neceſſity, but for delight, and he did much delight himſelf in the conſideration of the Lords kindneſs to him in the love he received, and would often ſay, *I was a Stranger and Mercy took me in; In Priſon and it came to me, Sick and weak, and it Viſited me.* There was alſo ten young Women beſides the four in the houſe, that took their turns to watch with him conſtantly; for twelve Weeks ſpace I never wanted one to help me: And the Lord was pleaſed to ſhew his power ſo in ſtrengthening me, that I was every night (all theſe Weeks in the depth of Winter) one that helped to turn him, never lying out of the Bed one night from him, but every time he called or wanted any thing, was waking to aſſiſt her in the Chamber, though as ſome of them have ſaid they did tell, that we did turn him more then 40 times a night, he ſeldome ſleeping at all in the night, in all thoſe Weeks; though his tender affections were ſuch, as to have had me ſometimes lain in another Room, yet mine were ſuch to him, that I could not bear it, the thoughts of it being worſe to me then the trouble or diſturbance he accounted I had with him, for I feared none would do any thing about him with ſuch eaſe, neither would he ſuffer any one all the day to touch him but me, or to give him any thing that he did receive: by which I diſcerned it was moſt grateful to him, and therefore ſo to me; And I never found any want of my Reſt, nor did get ſo much as a cold all that Winter, though I do not remember that for 14 or 15 Years before, I could ever ſay I was one Moneth free of a moſt violent Cough, which if I had been moleſted with then, would have bin a great addition to his and my affliction; and he was not a little taken with the goodneſs of God to me in the time of all his ſickneſs, but eſpecially that VVinter, for he being not able to help himſelf in the leaſt, I could not be from him night nor day, with any comfort to him, or my ſelf.

In this condition he kept his Bed till *December* the 18*th*.

And

And then beyond all expectation, though in the depth of VVinter, began to Revive and got out of his Bed; but he could neither ſtand nor go, nor yet move a finger, having *Senſe* in all his Limbs, but not the leaſt motion: As his ſtrength did increaſe he learnt to go (as he would ſay) firſt by being lead by two of us, then by one; and when he could go one turn in his Chamber, though more weakly, and with more fear then the weakeſt Child that ever I ſaw, he was wonderfully taken with the Lords mercy to him: By *February* he was able with a little help to walk in the Streets; (but not to feed himſelf) nor to go up or down ſtairs without much help.

When he was deprived of the uſe of his Limbs, looking down on his Arms as I held him up by all the ſtrength I had: he again lifted up his Eyes from his uſeleſs Arms to Heaven, and with a chearful countenance ſaid: *The Lord hath given, and the Lord hath taken, and Bleſſed be the Name of the Lord.*

Being aſked by a Freind how he could be ſo well contented to lye ſo long under ſuch weakneſs, he anſwered.

What is God my Father, Jeſus Chriſt my Saviour, and the Spirit my ſweet Freind, my Comforter, and Sanctifier, and Heaven my Inheritance; ſhall I not be content without Limbs and Health? Through Grace I am fully ſatisfied with my Fathers pleaſure.

To another that aſked him the ſame, he Anſwere: *I have choſen God, and he is become mine, and I know with whom I have truſted my ſelf, which is enough: He is an unreaſonable wretch that cannot be content with a God, though he have nothing elſe: My intereſt in God is all my joy.*

His Friends (ſome of *Taunton*) coming to *Dorcheſter* to ſee him, he was much Revived, and would be ſet up in his Bed, and have all the Curtains drawn, and deſired them to ſtand round about the Bed, and would have me take out his Hand and hold it out to them, that they might ſhake him, though he could not them; as he uſed formerly to do, when he had been abſent from them: And as he was able, thus he ſpake to them: O how it rejoyces my Heart to ſee your Faces, and to hear your Voices, though I cannot ſpeak as heretofore to you: Methinks I am now like Old *Jacob*, with all his Sons about

about him: Now you see my weak estate, thus have I been for many Weeks, since I parted with *Taunton*, but God hath been with me, and I hope with you; your Prayers have been Heard, and Answered, for me many ways; the Lord return them into your own Bosoms. My Friends, Life is mine, Death is mine, in that Covenant I was Preaching of to you, is all my Salvation, and all my desire, although my Body do not prosper, I hope through Grace my Soul doth.

I have lived a sweet Life by the Promises, and I hope through Grace can *Die* by a Promise: It is the Promises of God which are everlasting, that will stand by us: Nothing but God in them, will stead us in a day of Affliction.

My dear Friends, I feel the power of those Doctrines I Preached to you, on my Heart: Now the Doctrines of Faith, of Repentance, of Self-denyal, of the Covenant, of Grace, of Contentment, and the rest; O that you would live them over, now I cannot Preach to you!

It is a shame for a Believer to be cast down under Afflictions, that hath so many glorious Priviledges, Justification, Adoption, Sanctification, and eternal Glory. We shall be as the Angels of God in a little while: Nay, to say the truth, Believers are as it were little Angels already, that live in the power of Faith. O my Friends! Live like Believers, Trample this dirty World under your feet, Be not taken with its Comforts, nor disquieted with its Crosses, You will be gone out of it shortly.

When they came to take their Leaves of him, he would Pray with them as his weak state would suffer him; and in in the words of *Moses*, and of the *Apostles*, Blessed them. The same he always used after a Sacrament: *The Lord bless you and keep you, the Lord cause his Face to shine upon you, and give you Peace. And the God of Peace, that brought again from the Dead our Lord Jesus, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be Glory for ever, and ever,* Amen.

And then spake thus, [Farewell, farewell my dear Freinds] Remember me to all *Taunton*; I beseech you and them, if I never see your faces more, goe Home and live over what I have

have Preached to you, and the Lord provide for you when I am gone: O! let not all my Labours, and Sufferings, let not my wasted strength, my useless Limbs, rise up in Judgement against you at the great *Day* of the *LORD*.

Another time, some coming to Visit him there, he spake thus to them: O! my Freinds, let your whole Conversation be as becomes the Gospel of Christ; whether I am present or absent, Live what I have spoken to you in the Name of the Lord; Now I cannot Preach to you, let my wasted strength, my useless Limbs be a Sermon to you; Behold me, I cannot move a finger; all this is come upon me for your sakes, and the Gospel; It is for Christ and you that I have thus spent out my self: I am afraid of you least some of you after all that I have spoken to you, should be lost in the World. There are many Professors who can pray well, and talk well, whom we shall find at the left hand of Christ another day: You have your Trades, your Estates, your Relations, be not taken with these, but with God; O live on him! For the Lords sake go home and take heed of the World, of worldly cares, worldly comforts, worldly freind, &c. Saying thus:

The Lord having given Authority to his Ministers to bless his people, accordingly I bless youin hisname, using the same words as before, and so parted with them, with many other *Dear Expressions* of his Love to them, and to the Town.

And thus he was used to Converse with all that came to Visit him, as he was able, looking always chearfully upon them, and never complaining of any Affliction he was under, except it were to Excite his *Taunton* Friends to their Duties.

In *February*, he being very desirous to return among his People, he moved it to his Doctor, who consented to it, fearing that Air might be too keen for him in *March*: And hoping that it might much add to his Cure, to satisfie his mind.

In a Horse-Litter I removed him: He was much pleased at the sight of the Place, and his People, who came flocking about him; and he seemed to increase in strength, so that he was able to Feed himself the Week after he came Home: But I fearing the frequent Visits of his Friends might be pre-

judicial to him, perſwaded him to remove to Mr. *Mallacks* Houſe, which he was again Invited to, and moſt courteouſly Entertained.

And thus he continued increaſing in ſtrength, till the beginning of *April*, and then he began to decline again, and was taken after ſome days with Convulſion Fits, as he ſat in his Chamber one Afternoon, and had Three or Four more fits that night: But in the uſe of Means, through Gods bleſſing, he had no more in three Weeks. One Evening being in his Chamber, he deſired me to leave him a while alone, which I was very unwilling to do; but his Importunity made me to go down from him: But in leſs than half a quarter of an Hour, he was fallen to the Ground in one of his former Fits, and had hurt his Face; and from his Noſe came much Blood, which was very clotted and corrupt, which Phyſitians ſeeing, did conclude (though it were grievous to me, that under ſuch Weakneſs, he ſhould have ſo ſad an Accident) that the fall ſaved his life: For had not that Blood come from his Head, he had, ſo far as they could rationally judg, died in that Fit, which took away his Senſes for the preſent; but he went to Bed and ſlept ſo well that night, as he had not in many Weeks before; ſo that my Self, and Friends, feared that he had been in an *Apoplexy*: But he awaked about Six in the Morning, much Refreſhed, and full of the Praiſes of God for his Mercys to him, being very ſenſible how ſuddenly he was ſurpriſed the Evening before. After this, he Lived always expecting Death, ſaying often to me and his Friends, It is but a puff, and I am gone: And therefore would every Night after he had been at Prayer, bid all the Family farewell, telling them he might be dead before the Morning; and droping ſome holy Counſels to them, would depart to his Chamber: All the while I was Undreſſing of him, he would be diſcourſing of Spiritual things, it being all his delight; and when we lay down to Reſt, his laſt words were uſually [We ſhall ſhortly be in another Bed, therefore it is good to mind it, and provide for it apace; farewel my Dear Heart, the Lord bleſs thee] and ſo he would go to his Reſt. In his Health and Sickneſs, his firſt Speeches in the Mornings would be [Now we have one day more; here is one more for God; now let us Live well this day; work hard for our Souls;

lay

lay up much Treasure in Heaven this day, for we have but a few to Live.]

After this, the strength of his Limbs which were decayed returned again, and he was beyond all expectation so far Recovered, that we had no fears of his Relapsing again: his Appetite, and Rest, and all Repaired. But about the *6th.* of *May*, he began again to find weakness in his Stomach, which in a few days so grew upon him, that he lost his Limbs again; and on the *12th.* of *May* in the Morning, having lain some days and nights in cold Sweats, as heretofore at *Dorchester*: He was again Seised with Convulsions, first lying four Hours with his Eyes fixed to Heaven, not speaking one word, nor in the least moving himself, my self, and Friends, weeping by him, at last he spake to us with a very Audible Voice: [Weep not for me, my Work is done] and seemed to be full of Matter to utter to us, but was imediately seised with a terrible Convulsion, which was sad to behold; it so altered his Countenance, and put him into such Sweats, that 'twas strange to see how the drops lay and run down his Face, and Hands, and Body: This held him two Hours or more, and ceased, but he was left by it without any Sense; and in a quarter of an Hour, or little more, fell into another, in which he Rattled, and was Cold, so that we apprehended every Breath would be his last. The Physitian who was then by him, accounted his Pulse to be gone, and that he would be Dead in a few minutes: But the Lord shewed his Power here once again in Raising him, so that many that came and saw him, that heard the next day he was Alive, would not believe till they came and saw him again: These violent Fits went off about Twelve a Clock, and he Revived, but had no Sense to Converse with us till the next day, nor did he perfectly Recover them Four days after, and then was as before, and so continued very Weak till *July*, no strength coming into his Hands, or Legs; for the most part Confined to his Bed, but still Chearful in his Spirit, and free to Discourse with any that came to Visit him, as long as he was able.

But the Lord had yet more Work for him to do: I seeing him lie so hopeless as to his Life, or Limbs, and considering the *Winter* was drawing on apace, I proposed it to the Doctors to have him to the *Bath*; some were for it, others

againſt it; acquainting my Huſband with it, he was much pleaſed with it, and ſo earneſt in it, that I ſent immediately to *Bath* for a Horſe-Litter, and the Lord was pleaſed ſtrangely to appear in ſtrengthening him for his Journey; ſo that he that had not in many weeks been out of his Bed and Chamber, was able in two days, to reach near Forty Miles (but when we came to *Bath*, the Doctors there ſeemed to be much amazed, to behold ſuch an Object, profeſſing they never ſaw the like) much wondering how he was come Alive ſuch a Journey, and doubted much to put him in: But he having tried all Artificial Baths, and Ointments, and Plaiſters before, he reſolved againſt their Judgments, to adventure himſelf.

At his firſt appearing in the *Bath*, being waſted to Skin and Bone, ſome of the Ladies were affrighted, as if Death had been come in among them, and could not endure to look towards him.

The firſt time he went in, he was able to ſtay but a little while, but was much refreſhed, and had no Symtom of his Fits, which we feared the Bath might have cauſed again: Through the bleſſing of the Lord upon this means, without any thing elſe, except his drinking of *Goats*-Milk; he that was not able to go nor ſtand, nor move a Finger, could in three Weeks time, walk about his Chamber, and Feed himſelf, his impaired Appetite was again Reſtored, and his Strength ſo Increaſed, that there ſeemed no doubt to the Phyſitians of his full Recovery, he having not the leaſt Sign of any Inclination to his Fits, from the 12*th.* of *May*, till his Death drew nigh.

In this time of his being in *Bath*, his Soul was far more ſtrengthened with Grace; ſo that my ſelf, and all that beheld him, and converſed with him, diſcerned ſenſibly his Growth; and he was in the nights, and days, ſo frequently with God, and often in ſuch Raviſhments of Spirit, from the Joys and Conſolations that he received from the Spirit of God, that it was oftentimes more than he could expreſs, or his Bodily ſtrength could bear; ſo that for my own part, I had leſs hopes of his continuance on Earth, than ever before: For I perceived plainly the Lord had ſpared him but to recover ſtrength of Grace, and to make him a more evident inſtance

ſtance of his ſingular Love, before he took him hence.

He being now more chearful than formerly, and more exceedingly Affectionate in his Carriage to me, and to all his Friends, eſpecially with thoſe that were moſt Heavenly, the Lord was pleaſed to order it in his Providence; there were many ſuch then who came to uſe the Bath, as Mr. *Fairclough*, and his Wife, Mr. *How*, of *Torrington*, Mr. *Joſeph Barnard*, and his Wife, and ſeveral of our *Taunton* Friends, and of *Briſtol* Miniſters, and others, which was a great comfort to us, in that ſtrange and wicked place.

His parts ſeemed to be more quick in his Converſes, whatever he was put upon either by Schollars, or thoſe that were more Inferiour. He had many Viſitors there, both of Strangers and Friends, who were willing to ſee him, and diſcourſe with him, having heard what a monument of Mercy he was; and he would to all of them, ſo Amplifie upon all the Paſſages of Gods dealings with him, as was very pleaſant to all that heard him; and did affect many that were ſtrangers to God, and to Religion, as well as to him.

He found much favour even among the worſt, both Gentry and others (ſuch as would make a ſcoff at Religion, or holy Diſcourſe from others) would hearken to him. Though he did often faithfully reprove many for their Oaths, and exceſs in Drinking, their Laſcivious Carriages, which he obſerved in the *Bath*; and there was none of them, but did moſt thankfully accept it from him, and ſhewed him more reſpect after, than they had done before: In which he obſerved much of Gods goodneſs to him, and would often ſay to me: O! how good is it to be faithful to God. The vileſt of theſe Perſons, as I was by ſeveral informed, ſaid of him, that he never ſpake with ſuch a man in his life.

His Reproofs were managed with ſo much reſpect to their Perſons, and the honourable eſteem he had of their Dignity, that they ſaid, they could not but accept his Reproofs, though very cloſe and plain; and his way was, ſometime before he intended to reprove them, he would often in the *Bath* Converſe with them, *of things that might be taking with them*; and did ſo ingage their Affections, that they would willingly every day Converſe with him: He being *furniſhed* (from his former Studys) *for any Company*, deſigning to uſe it ſtill

for Holy ends; by such means hath caught many Souls.

While he was in this place, though he had many Diversions by his using the *Bath* constantly every day, and his frequent Visits, besides his Weakness, yet he kept his constant Seasons four times a day, for his holy Retirements; waking in the Morning constantly at or before five a Clock, and would not be disturbed till about seven, when he was carried to the *Bath*. Having the Curtains drawn close, he spent his time in Holy Meditation, and Prayer, and Singing, and once again before Dinner, but then he spent less time, and about half an Hour before Two in the Afternoon, just before he went Abroad.

For though he never attained to so much strength, as to be able to walk Abroad in the Streets without my leading him, or some other, yet he would be Imployed for his Lord and Master. His Chairmen that used to carry him to the *Bath*, he appointed to fetch him about Three a Clock, who carried him to Visit all the Schooles, and Alms-Houses, and the Godly Poor, especially the Widdows; to whom he would give Money, and with whom he would Pray and Converse with them, concerning their Spiritual States, according as their Necessitys required; ingaging those that were Teachers, and Governours, to Teach the *Assemblies Catechism*, buying many Dozens, and giving them to distribute to their Scholars; and many other small Books which he thought might be useful for them, and then would come and see in a Week or Fortnight, what progress they had made: He also ingaged several to send their Children once a Week to him, to be Catechised, which they did hearken to him in: And we had about Sixty or Seventy Children every Lords-day to our Lodging, and they profited much by his Instructions, till some took such offence at it, that he was forced to Desist, and the School-Master was threatned to be Cited to *Wells*, before the Bishop, and many others affrighted from it.

He also sent for all the Godly Poor he could find in that place, and entertained them at his Chamber, and gave to them every one as he was able, as a Thanks-Offering to the Lord, for his Mercy to him, and desired them, with several others to keep a day of Thanksgiving for him; Mr. *Fairclough*, Mr. *How*, and *Himself*, performing the Duty's of the day.

Thus

Thus though his Sickneſs had been long, and his Expences great, he thought he could never ſpend enough for him from whom he had received all: He conſtantly gave Money, or Apples, to all the Children that came to be Catechiſed by him, to Ingage them, beſides all he gave to the Teachers, and Poor, which indeed was beyond his Ability, conſidering his Eſtate: But I am perſwaded, he did foreſee that his time would be but ſhort, and having made a Competent, and Comfortable proviſion for me, he reſolved to lay up the reſt in Heaven; he did often ſay to me, If he Lived never ſo long, he would never increaſe his Eſtate, now I was provided for; he having no Children, Gods Children ſhould have it.

But he was yet again deſigning what he might do before he took his leave of the World: And his next workwas to ſend Letters to all his Relations, and intimate Friends, in moſt of which he urges them to obſerve his Counſels, for they were like to be his laſt to them. I always Wrote for him, for he could not by reaſon of his Weakneſs Write a Line.

At this time, he had a great deſire to go to Mr. *Joſeph Barnards*, which was about five Miles from *Bathe*, there to Finiſh his laſt Work for God, that ever he did on Earth; which was to Promote the Exerciſe of Catechiſing in *Sommerſetſhire*, and *Wiltſhire*: Mr. *Barnard* having had a great Deliverance as well as himſelf, he propoſed this to him as their Thank-Offering to God, which they would joyntly tender to him. They had ingaged one to another, to give ſo much for the Printing of Six Thouſand of the *Aſſemblies Catechiſms*, and among other Friends, to raiſe *ſome Money, for to ſend to every Miniſter*, that would Ingage in the *Work*, and to *give to the Children for their Incouragement in Learning*: This Work was finiſhed by Mr. *Barnard*, after my Huſband was gone to his Reſt.

He finding himſelf to decline again, apprehended it was for want of uſing the *Bath*, and therefore deſired to return, and I being fearful he ſhould Ride home, ſeeing ſome Symtoms of his Fits, ſent for the Horſe-Litter, and ſo carried him again to *Bath*: Where by the Doctors adviſe, after he had taken ſome things to prepare his Body, he made uſe of the hot *Bath* (the *Croſs Bath* being then too cold) and ſo he did for Four days, and ſeemed to be Refreſhed, and the

Strength that he had in his Limbs to recover, rather then abate, and two of his *Taunton* Friends coming to see him he was chearful with them: But on the Third of *November* I discerned a great Change in his countenance, and he found a great alteration in himself, but concealed it from me, as I heard after; For some Friends coming to visit him, he desired them to pray for him, for his time was very short; But desired them not to tell me of it; All that day he would not permit me to move out of the Chamber from him, except once while those Friends were with him. After we had dined he was in more then ordinary manner transported with Affections towards me; which he expressed by his returning me Thanks for all my Paines and Care for him and with him, and putting up many most Affectionate Requests for me to GOD, before he would suffer me to rise as we sate together: At Night again, at Supper before I could rise from him, he spake thus to me.

Well, now my dear Heart, my Companion in all my Tribulations and Afflictions; I thank thee for all thy pains and Labours for me, at home and abroad, in Prison, and Liberty, in Health and Sickness; reckoning up many of the Places we had bin in, in the Days of our Affliction: And with many other most endearing and affectionate Expressions, he concluded with many Holy Breathings to God for me, that he would requite me, and never forget me and fill me with all manner of Grace and Consolations, and that his Face might still shine upon me, and that I might be supported and carryed through all difficultys:

After this he desired me to see for a *Practice of Piety*, and I procuring one for him; he turned his chair from me that I might not see; and Read the *Meditations about Death* in the *later End* of that Book; which I discerning, askt of him whether he did apprehend his end was near: To which he replyed. He knew not, in a few days I would see; and so fell into other discourse, to divert me; desiring me to read two Chapters to him as I used to do every Night, and so he lasted to Bed, not being able to go to Prayer; and with his own hands did very hastily undoe his Cear, and Doublet, which he had not done in many Moneths before: As soon as he was in Bed he told me he felt some more then ordinary

ry ſtoppage in his Head, and I brought him ſomething to prevent the fits which I feared: But in a quarter of an hour after he fell into a very ſtrong Convulſion: Which I being much affrighted at, called for help, and ſent for the Doctors; uſed all former and other means, but no ſucceſs the Lord was pleaſed to give then to any: But they continued for two Days and Nights, not ceaſing one Hour.

This was moſt grievous to me that I ſaw him ſo like to depart, and that I ſhould hear him ſpeak no more to me; fearing it would harden the wicked to ſee him removed by ſuch a ſtroak: For his fits were moſt terrible to behold: And I earneſtly beſought the Lord that if it were his Pleaſure, he would ſo far mitigate the heavy ſtroak I ſaw was coming upon me, by cauſing him to utter ſomthing of his Heart before he took him from me; which he gratiouſly anſwered me in; for he that had not ſpoke from Tueſday Night, did on Friday morning about Three a Clock, call for me to come to him, ſpeaking very underſtandingly *between Times*, all that Day: But that Night about Nine *a Clock he brake out with* an *audible voice ſpeaking for Sixteen Hours together* thoſe and ſuch like Words as you formerly had Account off, and did ceaſe but a very little ſpace, now and then all the Afternoon, till about ſix on Saterday in the Evening when he departed.

About Three in the Afternoon he had as we perceived ſome Conflict with *Satan*, for he uttered theſe Words.

Away thou foul Fiend, thou Enemy of all Man-kind, thou ſubtile Sophiſter, art thou come now to moleſt me! Now I am juſt going! Now I am ſo weak and Death upon me. Trouble me not for I am none of thine! I am the Lords, Chriſt is mine and I am his: His by Covenant; I have ſworn my ſelf to be the Lords, and his I will be: Therefore be gone. Theſe laſt Words he Repeated often which I took much notice of; that *his Covenanting with God* was the means he uſed to expel the Devil, and all his Temptations:

The time we were in *Bath*, I had very few Hours *alone* with him, by reaſon of his conſtant uſing the *Bath* and Viſits of Friends from all Parts thereabouts, and ſometimes from *Taunton* and when they were gone he would be either retyring to GOD, or to his Reſt: But what time I had with

him

him he always spent in Heavenly and profitable Discourse; speaking much of the Place he was going to, and his Desires to be gone: One Morning as I was dressing him, he looked up to Heaven and smiled, and I urging him to know why, he Answered me thus.

Oh my Love I was thinking of my Marriage Day it will be shortly: O what a joyful day will that be! will it not think'st thou my Dear Heart?

Another time bringing him some Broth, he said: Blessed be the Lord for these refreshments in the way home, but O how sweet will Heaven be!

Another time; I hope to be shortly where I shall need no Meat, nor Drink, nor Cloathes!

When he looked on his weak consumed Hands, he would say: These shall be changed: This vile Body shall be made like to Christs Glorious Body:

O what a Glorious Day will the Day of the Resurrection be! Methinks I see it by Faith; how will the Saints lift up their Heads and Rejoyce, and how sadly will the Wicked World look then!

O come let us make haste, our Lord will come shortly, let us prepare.

If we long to be in Heaven, let us hasten with our Work, for when that is done, away we shall be fetcht.

O this vain foolish dirty World, I wonder how reasonable Creatures can so dote upon it! What is in it worth the looking after! I care not to be in it longer then while my Master hath either doing, or Suffering Work for me, were that done farewell to Earth.

He was much in commending the Love of Christ, and from that exciting himself and me to Obedience to him, often speaking of his Sufferings and of his Glory.

Of his Love-Letters, as he called the Holy History of his Life, Death, Resurrection, Ascention, and his Second coming; The thoughts of which he seemed always to be much Ravished with.

He would be frequently reckoning the Choice Tokens Christ had sent him, which I remember he would frequently reckon up, 1. The Pardon of Sin, 2. A Patent for Heaven, 3. The Gift of the Spirit, 4. The Robe of his Righteousness, 5. The

5. The spoyles of Enemies, 6. The Charter of all Libertyes, and Priviledges, 7. The Guard of his Angels: The Consideration of this last he did frequently solace himself in, saying to me often, when we lived alone in the Prison, and divers other Places; Well my Dear, though we have not our Attendants and Servants as the Great ones, and Rich of the World have, we have the Blessed Angels of God still to wait upon us to Minister to us, and to Watch over us while we are sleeping; to be with us when journeying; and still to preserve us, from the rage of Men and Devils!

He was exceedingly affected with the three last Chapters of *Saint John's Gospel*, especially Christs parting Words, and Prayer for his Disciples. But it is time for me to set a stop to my Pen, *GOD* did pour into him, and he did pour out so much, that it was scarce possible to retain the Converses of one day, without a constant Register: His Heart, his Lips, his Life was filled up with *Grace*. In which he did shine both in Health and Sickness, Prosperity and Adversity, in Prison and at Liberty, in his own House and in the Churches of *Christ*, where ever he came: I never heard any that conversed with him but would acknowledge it was to their Advantage:

At my Husbands first coming to *Taunton*, he was entertained by Mr. *Newton*, as a Sojourner, and after he was ordained in *Taunton*, in a Publick Association Meeting, he Administered all Ordinances joyntly with him; though he were but an Assistant, Mr. *Newton* would have it so, who dearly loved him, and highly esteemed of him; and seeing him restless in his Spirit, and putting himself to many tedious Journeys to visit me (as he did once a Fortnight Twenty Five Miles) He perswaded him to marry, contrary to our purpose, we resolving to have lived much longer single. The Fourth of *October*, 1655. After a year and two Moneths acquaintance our Marriage was Consumated.

And we lived together with Mr. *Newton*, near two Years, where we were most courteously entertained, and then hopeing to be more useful in our Station, we took a House and I having been alwayes bred to work, undertook to teach a School, and had many Tablers, and Schollars, our Family being seldome less then Twenty, and many times Thirty; My School usually Fifty or Sixty of the Town and other Places!

And

And the Lord was pleaſed to bleſs us exceedingly in our endeavours: So that many were Converted in a few years that were before Strangers to God: All our Schollars called him Father: And indeed he had far more care of them then moſt of their Natural Parents, and was moſt tenderly affectionate to them, but eſpecially to their Souls:

His Courſe in his Family was Prayer, and reading the Scriptures, and ſinging twice a day, Except when he Catechiſed, which was conſtantly once if not twice a Week: Of every Chapter that was read, he expected an Account of, and and of every Sermon, either to himſelf or me: He dealt with them and his Servants frequently together, and apart, about their Spiritual ſtates, preſſing them to all their Dutys, both of Firſt, and Second Table, and calling them ſtrictly to account, whether they did not omit them. He alſo gave them Books ſuitable to their Capacitys, and Condition, which they gave a weekly account of to him or me; but too often by Publick work was he diverted, as I was apt to think, who knew not ſo well what was to be preferred.

His Lords-days Work was great, for though he Preacht but once in his own Place, yet he was either deſired by ſome of his Brethren, to Supply theirs, on any Exigency, or would go where was no Miniſter; and ſo was forced often to leave his Family to me, to my great grief and loſs: In his Repetitions in publick, as well as Catechiſing, his own Family came all in their turns, to Anſwer in the Congregation, both Schollars, and Servants.

When I have pleaded with him for more of his time with my Self, and Family, he would anſwer me: His Miniſterial Work would not permit him to be ſo conſtant as he would; for if he had Ten Bodys and Souls, he could Imploy them all, in, and about *Taunton*: And would ſay, Ah my Dear, I know thy Soul is ſafe, But how many that are Periſhing, have I to look after? O that I could do more for them!

He was a Holy, Heavenly, Tenderly-Affectionate Huſband, and I know nothing I could complain of, but that he was ſo taken up, that I could have but very little Converſe with him.

His Love was expreſſed to me, in his great Care for me, Sick and Well; in his Proviſion for me; in his Delight in my Company; ſaying often, He could not bear to be from me,

me, but when he was with God, or Imployed for Him; and that often it was hard for him to deny himself to be so long absent: It was Irksome to him, to make a Meal without me, nor would he Manage any Affair almost without Conversing with me, concealing nothing from me, that was fit for me to know; being far from the Temper of those Husbands, who hide all their Concerns from their Wives, which he could not indure to hear of, especially in Good Men.

He was a faithful Reprover of any thing he saw amiss in me, which I took as a great Evidence of his real good will to my Soul; and if in any thing he gave me offence, which was but seldom, so far would he deny himself as to acknowledg it, and desire me to pass it by, professing to me he could never rest, till he had done so; and the like I was ready to do to him, as there was far more reason; by which Course, if any difference did arise, it was soon over with us.

He was a very tender Master to his Servants, every way expressing it to their Souls, and Bodies, giving them that Incouragement in their places they could desire; expecting from his whole Family that Respect, and Obedience to his Commands, which their Rule required; reproving them that were Careless, and Negligent in observing them.

He was frequent in keeping solemn days of Humiliation, especially against a Sacrament.

He was a very strict Observer of the Sabbath, the Dutys of which, he did perform with such Joy, and Alacrity of Spirit, as was most pleasant to joyn with him, both in Publick, and in the Family, when we could injoy him: And this he did much press upon Christians, to spend their Sabbaths more in Praises, and Thanksgivings, as days of holy Rejoycing in our Redeemer.

All the time of his Health, he did Rise constantly at, or before Four of the Clock, (and on the Sabbaths sooner, if he did wake) he would be much troubled if he heard any *Smiths*, or *Shoomakers*, or such Tradsmen at work at their Trades, before he was in his Dutys with God: Saying to me often, O how this Noise shames me! Doth not my Master deserve more than theirs? From Four till Eight, he spent in Prayer, Holy Contemplation, and Singing of Psalms, which he

he much delighted in, and did daily practise *alone*, as well as in his Family: Having refreshed himself about half an Hour, he would call to Family-dutys, and after that to his Studys, till Eleven or Twelve a Clock, cutting out his Work for every Hour in the day. Having refreshed himself a while after Dinner, he used to retire to his Study to Prayer, and so Abroad among the Families he was to Visit, to whom he always sent the day before; going out about Two a Clock, and seldom returning till Seven in the Evening, sometimes later: He would often say, Give me a Christian that counts his time more precious than Gold. His work in his publick Ministry in *Taunton*, being to Preach but once a Sabbath, and Catechise, he devoted himself much to *private Work*, and also Catechised once a Week in Publick besides, and repeated the Sermon he Preached on the Sabbath-day, on *Tuesday* in the Evening.

He found much difficulty in going from House to House, because it had not been practised a long time by any Minister in *Taunton*, nor by any others of his Brethren; and he being but a Young man, to be looked upon as *singular*, was that which called for much Self-denial, which the Lord inabled him to Exercise: For after he had Preached up in Publick, the Ministers duty to their People, and theirs to receive them when they came to them for their Spiritual advantage, he set speedily upon the Work.

In this Work, his course was to draw a Catalogue of the Names of the Families in each Street, and so to send the day or two before he intended to Visit them, that they might not be absent, and that he might understand who was willing to receive him: Those that sent slight Excuses, or did obstinately refuse his Message, he would notwithstanding go to them, and if (as some would) they did shut their Doors against him, he would speak some few Affectionate words to them, or if he saw cause, denounce the Threatnings of God against them that dispise his Ministers, and so departed; and after would send affectionate Letters to them, so full of Love and Expressions of his great desires to do their Souls good, as did overcome their Hearts; and they did many of them afterwards readily receive him into their Houses. Herein was his Compassion shewed to all Sorts, both Poor and Rich, not disdaining

daining to go into such Houses amongst the Poor, as were often very offensive to him to sit in, he being of an exact and curious Temper: Yet would he with Joy and Freedom, deny himself for the good of their Souls, and that he might fulfil his Ministry among those the Lord had given him the oversight of.

I perceiving this Work, with what he did otherwise, to be too hard for him, fearing often he would bring himself to Distempers and Diseases, as he did soon after, besought him not to go so frequently: His Answer would be, What have I strength for, but to spend for God? What is a Candle for, but to be burnt? And he would say, I was like *Peter*, still crying, *O spare thy self*: But I must not hearken to thee, no more than my Master did to him; though his Labours were so abundant, I never knew him for Nine Years together, under the *least Distemper, one quarter of an Hour*.

He was exceeding temperate in his Diet, though he had a very sharp Appetite, yet did he at every Meal deny himself, being perswaded that it did much conduce to his Health: His Converse at his Table was very profitable, and yet pleasant, never rising either at Home or Abroad, without dropping something of God, according to the Rule he laid down to others. He was very much in Commending, and Admiring the Mercys of God in every Meal, and was still so pleased with his provision for him, that he would often say: He Fared deliciously every day, and lived far better than the Great ones of the World, who had their Tables far better furnished: For he injoyed God in all, and saw his Love and Bounty in what he received at every Meal: So that he would say, O Wife! I live a Voluptuous Life, but blessed be God it is upon Spiritual daintys, such as the World know not, nor taste not of.

He was much in minding the Poor, that were in want of all Things, often wondering that God should make such a difference between him and them, both for this World and that to come, and his Charity was ever beyond his Estate, As my self and many other Friends did conceive, but he would not be disswaded, alwayes saying if he were Prodigal it was for *GOD*, and not for himself, nor Sin:

There were but *few*, if any, *Poor Familyes* especially of the

the Godly in *Taunton*, but he knew their Neceſſityes and did by himſelf or Friends relieve them: So that our Homes were ſeldome free of ſuch as came to make Complaints to him. After the Times grew Dead for Trade, many of our Godly Men decaying, he would give much beyond his Ability to recover them: He would buy Peaſe, and Flitches, of Bacon and diſtribute twice a year, in the Cold and Hard Seaſons. He kept ſeveral Children at School at his own Coſt; bought many Books and Catechiſms, and had many Thouſands of *Prayers* Printed, and diſtributed among them! And after his Brethren were turned out, he gave Four Pounds a Year himſelf to a Publick Stock for them, by which he excited many others to do the ſame, and much more, which elſe would never have done it: And on any other occaſions as did frequently fall in, he would give even to the offence of his Friends: So that many would grudge in the Town to give him what they had *agreed for*; becauſe *he would give ſo much*. Beſides all this, the Neceſſityes of his own Father, and many other Relations, were ſtill calling upon him, and he was open handed to them all: So that it hath been ſometimes even incredible to our ſelves to conſider how much he did, out of a *little Eſtate*, and therefore may ſeem ſtrange toothers: Moreover when he had received any more then Ordinary Mercy at the hand of *GOD*, his manner was to ſet a part ſome conſiderable Portion out of his Eſtate, and Dedicate it to the Lord, as a *Thank-Offering*, to be laid out for his *Glory* in Pious and Charitable Uſes.

When I have begged him to conſider himſelf and me; he would Anſwer me, he was laying up, and *GOD* would repay him: That by liberal things he ſhould ſtand; when others might fall that cenſured him; that if he ſowed ſparingly he ſhould reap ſo; if bountifully, he ſhould reap bountifully.

And I muſt confeſs I did often ſee ſo much of *GOD* in his dealings with us, according to his Promiſes, that I have bin convinc'd and ſilenc't; God having often ſo ſtrangely and unexpectedly provided for us: And notwithſtanding all he had done, he had at laſt ſomewhat to diſpoſe of to his Relations, and to his Brethren, beſides comfortable Proviſion for me.

Thus his whole Life was a continual Sermon, holding forth evidently the Doctrines he Preached; Humility, Self-denial,

denial, Patience, Meekneſs, Contentation, Faith, and holy Confidence ſhining in him with moſt dear Love to God, and his Church, and People: and where he longed and panted to be, he is now Shining in Heaven, ſinging Praiſes to God, and to the Lamb, which Work he much delighted in, whilſt here on Earth.)

CHAP. VII.

Some Notes from another, whoſe Houſe he Lodged in (Mr. F.)

The Narrative of his moſt Conſtant, Tender, Compaſſionate dealing with Ignorant and Bad People, in the Places where he came (frequently giving them Money, with his Exhortations) is mentioned before.

AS for ſuch as feared God already, he was ſtill ſeeking their Edification, and ſtirring them up to a Holy Life: Very much preſſing them, to intend God as their End, and to do whatever they did, for God. When the Week began, he would ſay, *Another Week is now before us, let us ſpend this Week for God.* And in the Morning, he would ſay, *Come now let this day be ſpent for God. Now let us live this one day well: Could we reſolve to be more than ordinary circumſpect, but for one day at a time, and ſo on, we might live at extraordinary rate.* In the day time, he would (ſeaſonably) aſk People, *How did you ſet out to day? Did you ſet out for God to day? What were your Morning thoughts?*

In the Week time he would often aſk the Servants, for the Heads of the Sermon, which they had heard on the Lords-day before. As he walked about the Houſe, he would make ſome Spiritual uſe of whatever did occur, and ſtill his Lips did drop like the Hony Comb to all that were about him, to

do any Offices for him in his Weakneſs, were all well requited. To give a few Inſtances of his ſavoury words,

To one that had done well. "There are two things (*ſaid "he*) that we muſt ſpecially look to after well doing, and the "ſpecial taſte of the Love of God. 1. That we grow not "proud of it, and ſo loſe all. 2. That we grow not ſecure, "and ſo give the Tempter new Advantages.

Speaking of the Vanity of the World, he ſaid: "It is as "good be without the World, and to bear that ſtate as be-"ſeemeth a Chriſtian, as to enjoy the World, though it "were never ſo well Imployed: If a man hath Riches, and "layeth them out for God, and for his Servants, yet is it as "happy a ſtate, to receive Alms of another, ſo we bear our "Poverty aright, and are Chearful, and Thankful, in our "low Eſtate. (Though yet it's true, that Riches may be "uſed to the good of others, and it is more honourable to "Give, than to Receive.)

Another time he was ſaying: "How neceſſary a duty it is "for a Child of God, placidly to ſuit with all Gods Diſpen-"ſations, and that a Chriſtian muſt not only quietly ſubmit "to God in all his dealings, but ever to be beſt pleaſed with "what God doth, as knowing that he is infinitely Wiſe, and "Good. And, O how unbecoming a Chriſtian is it, to do "otherwiſe. To which one Anſwering, How ſhort we ordinarily fall as to that Temper: He replied, "We have much "ground to go yet, but ſo it muſt be, but we ſhall never be "well indeed, till we come to Heaven.

Another time, ſaid he, "O what an alteration will be "ſhortly made upon us! Now we are the Sons of God, but "yet it doth not appear (to ſight) what we ſhall be: Did "we imagine only that we ſhall ſhine as the Sun in the Firma-"ment, it were too low a Conception of our Bleſſedneſs "hereafter.

Another Morning as he was Dreſſing, he ſaid: "O what a "ſhout will there be when Chriſt ſhall come in his Glory! I "hope all here preſent, ſhall contribute to that ſhout.

Another time, "I bleſs the Lord, I delight in nothing in "this World, further than I ſee God in it.

Another time (in his Weakneſs) ſaith he: "There are "three things which muſt be unlearned, as being miſtakes a-

"mong

"mong men. 1. Men think that their Happineſs lieth in ha-
"ving the World, when it is much more in contemning the
"World .2. Men think that the greateſt contentment lieth in
"having their Wills, when indeed it lieth in Croſſing, Mor-
"tifying, and Subduing their Wills to the Will of God.
"3. Men think it their Buſineſs, and Benefit, to ſeek them-
"ſelves, when indeed it is the denying of themſelves.

Another time, this was his Adviſe. "1. Value precious
"Time, while time doth laſt, and not when it is irrevocably
"loſt. 2. Know the worth of things to come, before they
"come (or are preſent) and the worth of things preſent,
"before they are paſt. 3. Value no Mercy as it ſerveth to
"content the Fleſh, but as it is ſerviceable for God, and to
"things Eternal.

Such was his talk at the Table, where he would be ſtill raiſed in gratitude for Gods Bounty, and uſed to Eat his Meat with much Chearfulneſs, and Comfort, as ſavouring of a ſweeter Good.

He took one that was watching with him, by the Hand, and ſaid: "I hope to paſs an Eternity with thee, in the Praiſes
"of our God: In the mean time, let us live a life of Praiſe
"while we are here, for it is ſweet to us, and delightful to God:
"It is Harmony in his Ears, our failings being pardoned, and
"we and our praiſe accepted through Chriſt. Such diſcourſe is, I hope, no great Rarity with Good men, in the chearfulneſs of proſperity in Health; but for a man on the Bed of tedious Languiſhing, it is more Rare.

The night before he went to *Bath*, where he Died, he ſaid to the ſame Perſon: "O how much more hath God done for you,
"than for all the world of Unconverted Perſons, in that he
"hath wrought his Image on your Heart, and will bring you
"at laſt to his Cœleſtial Glory: See now that you acknow-
"ledg the Grace of God, and give him the Praiſe of it: For
"my part, I bleſs the Lord, I am full of his Mercy; Good-
"neſs and Mercy have followed me all my days; I am full
"and running over: And now I charge you to walk chear-
"fully, and to follow me with your Praiſes, whilſt I am
"Alive.

And for ſuch in the Family, as lay under doubts of their Condition, he took great Care of them, endeavouring daily

to satisfie their Doubts, and answer their Scruples; and still would be enquiring, whether they had yet any more Settlement: And if they said, they knew not how to try themselves; he would say, *Come, let me help you*; and so would take them aside, and propound some three or four sound Marks, by way of Question, and would ask them whether it were so with them or not. And if any doubt appeared to remain about it, he would not easily leave them, till they were somewhat satisfied at that time, and would bring all down to the meanest Capacity, by putting his Questions several wayes. And if yet doubts remained, he would use all the Compassion, and Pitifulness that might be, and open to them the Goodness of Gods Nature, the Sufficiency of Christ, and his readiness to accept returning Sinners; and after long trial by fairer means, would plainly Labour to Convince them of the Sin of Unbelief, *&c.* And for any in the Family that seemed to stick under bare Convictions, he much urged them to go on, and make a through, and sound, and sure work of it.

In Family Duties, he seemed more excellent than at other times.

He was a man of singular patience in Affliction. Though he lay under such Weakness for certain years, as rendred him almost wholly unable for his publick Work, and many times not able to move a Hand, or Finger, or hardly any other part; yet some that have been much with him, never heard him once complain, of one pain or other, unless any askt him, and then would always make the least of it. And when he lay many nights, and never took the least rest by sleep, he would never shew the least Impatiency, nor so much as say, he had not slept, unless it were askt him: And still would justifie and glorifie God, and say: *Shall I receive good at Gods hands, and no evil.*

He joyfully suffered for the Work of Christ, to which he was devoted in the Sacred Office. When once tidings were brought him, that there were Warrants out for his Apprehension, upon the *Oxford* Act of Confinement; being then very Weak, with a chearful Countenance lifted up his Eyes to Heaven, and thanked God that would so far honour him, saying: *Blessed be the Lord, I shall now give up two Lives for Christ;*

Christ; the one in Doing for him, the other in Suffering for him: I am worn out in Doing for him: And now I can Do no more, shall I suffer more for his sake? I bless the Lord, I look not for any happiness in this World, and I am content to stay for it till I come into the other World; and I forgive mine Enemies with all my Heart. I can put up all the Injuries they have done me, but I am sure God will not put them up so (to the Impenitent.)

These Remarks resulted from his Abode in one mans House, in the time of his Affliction.

Additions.

Speaking of Exhortations, and Reproof, he said: *It's the safest course* (where it may be done) *to take the opportunity, and not to suffer our backward Hearts to cheat us of the present, on pretence of staying for a fitter time.*

As Advise for profitable Discourse, he said: *It is good for such Christians as need it, to study beforehand what to speak, that they may always have something in readiness to bring forth, for the benefit of others, which will prevent Impertineneies.*

Of Prayer with others, he would say: *we have need to watch against Confining our Thoughts, and Desires, to the Cases of our own Souls, with the neglect of those that joyn with us* but above all, *with the neglect of the miserable World, and of the Church of Christ.* For though indeed Hypocrites use to Indite almost all their publick Prayers from the supposed Case of those that are present, and meddle but little with their own Sins, and Wants, unless in Formality: Yet sincere Christians are at first too apt to dwell upon their own Cases almost alone, insomuch that they have need to be called outward; and as they grow in Love, they will grow enlarged in the Case of their Brethren, but especially of Publick, and Universal Consequence.

CHAP. VIII.

An intire and exact delineation of this holy person Written by One of his familiar acquaintance, presented in the last place as the Portraiture of a compleat gospel minister.

First, *His personal character. His stature and complexion.*

AS to his Personal bodily Character, he was of Stature tall and erect, of Complexion clear and lovely, his countenance being the seat of chearfulness, gravity and love. It contradicted that usual saying, viz: *Fronti nulla fides*, for his spritely and serene countenance was the *Index* of an active and Harmonious soul. Anger as it seldome beclouded so it became not that face most uncapable of sowre impressions. It was forc't, and so not of long continuance, for it never appeared but upon summons, when commanded to interpose it self, the Glory of GOD, and honour of Religion being concerned. Neither did his reason and vertue sooner raise than lay it when the Cause was ceased. He was angry and sinned not, by being angry chiefly or only for Sin.

His Constitution.

He had not a more hail Complexion, than healthfull constitution, hugely fitted for the Employment in which he was so successful, *viz.* His Ministerial labours and Studyes. Insomuch that he hath often been heard to confess that he knew not what an hours sickness or indisposition was for Thirty years and upward, even until after his first imprisonment to which [as it is else where intimated] it may well be thought that he owed the first and fatal impaires of his healthful vigour. Since which first decay, it may be affirmed that contrarywise for some years

years together till the period of his life he ſcarce knew what was an houres health. Moſt deplorable it is that his great and even exceſſive labours, and hard durance ſhould have been prodigal of that ſtrength which might perchance have been hitherto employed to the moſt noble purpoſes. But alas the innocent flames of divine love to *GOD*, And Zeal for his Glory, and the good of Souls made all his Strength a whole burn't-Sacrifice, and as well devoted, as if ſacrificed to the Flames of Martyrdome. Moſt aptly therefore and ſignificantly do the few words of his Epitaph deſigned to be written (and perchance now effected) on his Tomb-Stone, expreſs much of his due praiſe in ſaying. *Here lyes GODS* and *Tauntons Sacrifice.*

His judgment.

And here ſome injury would be done to his worthy Name ſhould his internal excellencies, which are of all the Greateſt, be wholly forgotten. His Judgment was as the Pot of *Manna*, wherein were found and conſerved all wholeſome Soul-feeding-Doctrines; moſt ſolid and acute it was. For though with the Eye of his Body he could not ſee far off, yet with the Eye of his mind or underſtanding he penetrated far into the receſſes of difficult Truths, and out of mentall perplexities he was wont happily to extricate himſelf and others, the toyle of his intellect herein being not ſo pleaſant as ſucceſsfull. He was all judgment in his enquiries after Truth, and all affection in purſuing and promoting that which is good.

His Memory.

His Memory was as the Tables of the Covenant, GODS Law being his Meditation Day and Night, and as the ſacred Records there kept. It was a moſt Faithful and Refined Treaſury, out of which he continually brought Things New and Old, for the Inſtruction, and Conſolation of his Hearers. So Tenacious it was that it needed not and wholly refuſed thoſe helps by which it is uſually fortified, and its defects

supplyed. It knew not the Slavery of an impoſed task, for what had once Engaged his Love, was without delay or difficulty poſſeſt of his Mind or Memory.

His Phanſie.

His Panſie was as *Aarons* Rodd Budding, ever Producing Freſh Bloſſoms of Refined Divine Wit and Invention. It was Quick, and Happy, a Fruitful Store-Houſe of hallowed and ſublime Notions. Ever pregnant, yet never bringing forth any other than the Off-ſprings of Judgment and Diſcretion. Though it ſoared High, yet like a Bird in a String when it had gone to its utmoſt length it was Check't by his Judgment, and Humility, leſt it ſhould aſcend above its Height.

His Will and Affections.

His Will he had ſo long loſt in the Divine Will, as not to find it, or to be troubled with its Reluctancies under ſo long and ſad a ſeries of Tryalls and Afflictions, as thoſe which attended him conſtantly to his Grave. His Affections were Strong and Fervent, and to uſe his Words, they kept to their right objects and their due Bounds, never inkindled but with a Coal from the Altar, and then they ſoared to marvellous Heights. He was indeed as it were all Affection in purſuing and promoting the Grand intereſts of Religion. The Zeal of GodsHouſe had conſumed him, andthat not blind nor Wild, but well attempered with Light and Heates. In Summ, what Holy Mr. *Herbert* ſaid of himſelf, that may be ſaid of him, that his active Soul was as a keen Knife in a thin Sheath, ever about to cut through, and take its flight into the Region of Souls.

His Great Gravity.

But to proceed to ſome of his Excellent Properties. His Gravity appeared tobe true and genvine (as not affected or moroſe, not through an inability, but unwillingneſs to

preſs

press his Wit to the Service of Vanity) resulting from a Mind ever in the Awe of God. Because his Presence and Deportment Struck such an Awe even on all with whom he conversed, and composed them to a due *Decorum*. So that as Reverend Mr. *Bolton* when walking in the Streets was so much Cloathed with Majesty, as by the notice of his coming in these Words, *Here comes Mr. Bolton*, As it were to Charm them them into Order, when Vain or doing amiss; so this most Grave Divine wheresoever he came was as a Walking Ghost by his Presence Conjuring them into a Grave Deportment, his Countenance ever pointing at his aweful Soul. What the Image or Statue of *Senacherib* did speak, that much more did this lively Image of the most High *GOD* speak, *viz. Hee who looketh to mee, let him be Religious.*

This his great Gravity was not onyl Universally discerned by all, but also more particularly and especially acknowledged and loved by his Brethren in the Ministry, for there being some Matter of moment depending among them, the care of which was to be devolved on some one man: a worthy Divine far exceeding him in years, sollicited him to take it on him, who modestly waved it, wondering that they should pitch on one so young and unexperienced as himself, for so solemn an undertaking: To whom the forenamed Divine replyed; that of all the Ministers his Brethren, whereof many for Age were his Fathers, he knew none of greater Gravity, Industry, and Fitness for the Management of that Affair than himself.

His Affability.

Neither was he so immured in his Study as to be a Stranger to or averse from that Generous and Innocent Freedome and Obligingnesse of Converse, for Love and Affability, were accurately attempered with his great Gravity. He became all Things to all Men, that he might gaine the more, and so Communicative Innocent and Oblidging were all his Converses that he commanded the Imitation and Admiration of his Friends, and forc't this acknowledgement from his Adversaries both Prophane, Atheistical, and Sectarian

Man. *viz.* That if there were ever a good Man among them (meaning the *Non-conformists*) Mr. *Allein* was he.

His Charity.

Communicative I say he was, both of Spiritual, and also Temporal Good-things together, according to, and even beyond his power (as it is elsewhere abundantly ascertained) both when he heard the loud Complaints of some, and when he listened to the silent Suits of others, *viz.* some Modest and Indigent House-keepers, who only spake by their real Needs, and entered their Suites at the Eyes of an inquisitive Almoner, more than at his Ears. Of the good things pertaining to this Life, he was often Liberal beyond his measure, and of those pertaining to another Life, often beyond his strength; and by this Constellation of his Charity, and Alms-deeds, he made the one more Profitable, and the other more Acceptable; the one the Greater, and the other the Happier, and more successful; and by this Conjunction also, he approved himself more Perfect before God, the more throughly furnished to every good Word, and Work.

His Utterance.

His Prolation, or manner of Speech was Free, Eloquent, Sublime, and Weighty. Of him it may be well said, as of our Blessed Saviour, *That all bear him witness, and wondered at the Gracious words, which proceeded out of his Mouth.* It will be hard to tell what man ever Spake with more holy Eloquence, Gravity, Authority, Meekness, Compassion and Efficacy to Souls, than he did to those to whom in Instruction, Exhortation, Consolation, Reprehension, he most Wisely, Frequently, and Successfully applied himself. Few could resist, or stand before the powerful Charms, and united Force of his Love and Authority, being equally Attracted by the one, and Awed by the other. In him, if in any, that common Observation did evidently fail, *viz.*

[redacted] *Non bene conveniunt, nec in unâ sede locantur*
Majestas & Amor.

True

True it is that this young *Timothy* (with whom few were like minded, in caring Naturally for the ſtate of his Flock) was at his firſt entrance on his Miniſtry, deſpiſed for his Youth, by thoſe who after with ſhame confeſſed their Errour, and deplored their raſhneſs, reſolving after for his ſake, no more to judg according to appearance, but to honour for their work, and Intrinſick worth, thoſe whom Age hath not made Venerable.

Secondly, *His Studies and Learning.*

As reſpects his Studies, he had a ſtrong Inclination to, and dilight in the Study of the *Natural*, and *Ethnick Theologie*, in which he proceeded to a great Acquaintance with the chief Sects of the Philoſophers, eſpecially the *Academicks*, and *Stoiks*, of his inſight into whom he made ſingular uſe, by gathering their choiceſt Flowers to adorn Chriſtianity withal; and indeed, ſcarce did he Preach a Sermon, wherein he did not Select ſome excellent Paſſage or other out of theſe, whereby to Illuſtrate and Fortifie his Diſcourſe. And how well becoming a Divine, and moſt Laudable this his Inclination and Choice was, is moſt manifeſt to conſidering men; for hereby he more confirmed himſelf in the Chriſtian Religion (which he had Eſpouſed with ſo much Judgment and Zeal) by a diſtinct and certain knowledg of the higheſt Principles and Hopes, of the *Ethnick* Religions, and by a ſober comparing of that with theſe. He alſo much delighted in *Anatomy*, in which he acquired a conſiderable ſkill, which alſo he not a little Improved by frequent Diſections. And in his Publick Miniſtry, he often made uſe of this his Inſight, by compoſing with *Galen*, Hymns to the Creator, whoſe infinite Wiſdom he was often heard to admire, in the contrivance of mans outward Frame, and in the rare Contexture, Dependance, and Uſe of all even the Minuteſt parts, in the excellent Fabrick of mans Body. As to his Skill in the Languages, it was not contemptible, eſpecially in thoſe three which (as *Ludovicus Vives*, ſaith) *Chriſt* ſanctified upon the Croſs.

Thirdly,

Thirdly, *His Moderation, and Humility.*

He managed his dissents in Judgment from others, with great *Charity, Humility*, and *Moderation*, most strictly observing what he still Exhorted his Flock unto, *viz. To speak evil of no man*, much less of Dignities. Insomuch, that when his Judgment was at any time desired concerning any Sermon which he had heard, and any Minister (Conformist, or Non-conformist) though weak and mean, he would yet ever find matter of Commendation, none of Dispraise, judging the Minister and his Discourse, at least to be Honest, and of good Intent. He abhorred to intrench on the Divine Prerogative, in judging of mens States before the time; and in condemning mens Actions at all adventures, without considering their lessening or altering Circumstances. And as he liked to judg no man beyond his Sphere, and speak evil of no man, so in his Life did he reap as great and visible Reward, as any for this most Christian Practise; for the Tongues even of all, did pay Tribute to his good Name, which was a thing so Entire and Sacred, that scarce a *Rabsheka*, or *Shimei*, could find a passage by which to Invade it. His good Name was as a precious Box of Oyntment, by his Death especially Broken, and Poured forth, the delicious Scent whereof all those Hearts with great delight retain which, like *Lidia*'s, were opened to his Heavenly Doctrine, and not only so, but they will Perpetuate it, whilst they have Childrens Children by whom to Eternize his Memory.

Fourthly, *His Practise as to Church-Communion. His Judgment as to Obedience to Authority.*

As respects his Practise, and moderate Opinion in point of Church-Communion, and his Judgment in point of Obedience to the Supreme Power, together with his great regard to, and earnest Insisting on Second Table Duties, much may be said to his worthy Praise. He as frequently attended on the Publick Worship, as his Opportunities and Strength permitted, and often declared his very good Liking of some Sermons, which

which he heard from the preſent Incumbent. He did not account that none could worſhip God aright, unleſs in all Inſtances, and ſmaller Circumſtances of Worſhip, they wholly accorded with his Apprehenſions, but with the Divine Apoſtle, he had Learnt to ſay: *Notwithſtanding every way, whether in Pretence, or in Truth Chriſt is Preached, and I therein do Rejoyce, yea, and will Rejoyce.* He knew of how great moment it was, that the Publick Worſhip of God ſhould be maintained, and that its Aſſemblies ſhould not be Relinquiſhed, though ſome of its Adminiſtrations did not clearly approve themſelves unto him, becauſe upon the Account of ſome Imperfections, and Pollutions in them ſuppoſed or real, to withdraw Communion, is evidently to ſuppoſe our ſelves joyned before our time, to the Heavenly Aſſemply, or to have found ſuch a one here on Earth, exempt from all Mixtures and Imperfections of Worſhippers, and Worſhip. He abandoned not all Forms, but their Formal uſe, neither thoſe in particular publickly Eſtabliſhed (through a fond Prejudice, or Partiality, as may be affirmed of too many) but hath been heard much to commend that Form of Thankſgiving, both Excellent and Antient, *viz.* the *Te Deum*, and particularly that Sentence in it, *The noble Army of Martyrs praiſe thee*; which he was wont to mention with a certain Exultation. So Moderate and Calm he was in his Judgment, that when the two new Forms in the *Liturgie*, *viz.* on the horrid Decollation of King *Charles* the Firſt, and on the Return of King *Charles* the Second, were firſt Printed, he was ſo far from Nauſeating them becauſe Forms, or becauſe bearing the ſtamp of Authority, that he had ever reſolved to Read them (though then only, as I remember, Recommended) had not ſome Occurrences, which I need not name, prevailed with him at preſent to forbear.

His Loyalty.

It appeared that he had a due ſenſe of the grand Importance of the Obedience of Subjects to the Supream Magiſtrate, by ſome excellent Sermons which he Preached on that of the Apoſtle, *Rom.* 13. *ver.* 1. a little before his Ejection; where, and when his Judgment was ſo ſtrict, as unjuſtly to offend ſome

some whose Weakness, and Ignorance, by reason of a long Proscription of the Regal Power, had made over Scrupulous, or Erroneous. His Loyalty also to his Prince, he discovered in observing the Injunction of the Wise Man, *viz.* *Not to Curse the King, no not in his Bed-Chamber, or Retiring Rooms*; for he hath often been seen with Indignation to turn from, and hush into Silence, all Reports and Surmises, true or false, which directly or indirectly did tend to detract from, and defame Dignities, accounting them no cause of withdrawing, or lessening our just Honour and Obedience; but rather of giving our selves the more to Prayer and Humiliation.

Fifthly, *His respect to Second-Table Dutys.*

He was not only a man Aspiring to the Heights, but also respecting the due breadth and extent of Religion, being well-advised, how much the Vitals and Honour of Religion in the World are conserved by, and concerned in a conscionable discharge of Second-Table Duties. That he had a deep sense of the great Advantage, or Disadvantage, accruing to Religion, by the strict or remiss performance of the Duties of the Second-Table, and particularly those of the Fifth Commandment; all bear him witness in, that he upon several Texts for a long time together, most Faithfully instructed his People in Relative-duties (than which, none indeed are more Momentous, and less observed) and most sharply Reproved the Guilty for their failures therein; on all which Relations, their Dutys, and Defects, he particularly, and with much Zeal Insisted. Witness also his great Grief, and Indignations, which he frequently conceived, and with great Vehemency expressed in lamenting over, and reproving some Professors of Religion, for their wretched Neglect and Breach of some Second-Table Precepts; the Scandal, and Dishonour of which to Religion, and the Religious, how he resented, none but God and his own Soul did throughly know. He vehemently detested that Impious and Hellish design, of putting asunder (in this matter) what God hath joyned together, *viz.* Those Commands respecting God, and our Neighbour; both which he hath equally appointed to us, as Rules of Direction, and Judgment. He was neither *Legalist*, nor

nor *Solifidian*: neither *Ritualiſt*, nor *Enthuſiaſt*, not ſo much above in the Mount with God, as not alſo to come down to his Neighbour, whom he did Accoſt as *Moſes*, with both Tables in his Hand, on which his Life and Doctrine, did conſtantly and excellently Comment.

Sixthly, *His Labours in the Miniſtry.*

As Reſpects, His great Induſtry, and happy Labours in the Miniſtry, together with his great Prudence, and Compaſſion, in applying himſelf to the Souls of his Flock, according to their moſt preſſing needs; none who knew the former, but muſt alſo Confeſs, and Admire at the latter.

1. *His Prudence in them.*

His Prudence, Then in apportioning, as well as deſigning, the moſt Suitable and Seaſonable inſtructions to his People, was moſt Apparent, in that he was ſtill (after he had finiſhed a foregoing Text, or Diſcourſe) even at a Loſs, as he hath often Expreſſed himſelf to ſome of his Friends, what Subject moſt Advantagious, and Seaſonable to his Auditory, he ſhould next Inſiſt on; ſo far he was from Aiming, or Shooting at Rovers in his divine Inſtructions, and Exhortations. And ſo loath he was to Labour in vain, and to paſs from one diſcourſe to another, as one unconcerned whither he had Sown any good Seeds or no, on the Hearts of his Hearers; that in the cloſe of his Applicatory part on any Text (which ſometimes he handled for a conſiderable while) he ever expreſſed his great unwillingneſs to leave that Subject, till he could have ſome aſſurance, that he had not Fought in that Spiritual Warfare againſt Sin, as one who beateth the Air; when alſo he expreſſed his great fear, leaſt he ſhould after all his moſt importunate Warnings, leave them as he found them. And here with how much Holy-taking *Rhetorick*, did he frequently Expoſtulate the Caſe with Impenitent Sinners, in words too many to mention, and yet too weighty to be forgotten; vehemently urging them to come to ſome good reſolve before he and they parted, and to make their choice either of Life or Death.

2. His

2. *His Compassion on Soules.*

His Compassion also towards all committed to his Charge was most manifest, especially towards the Ignorant; those that were out of the way, and those that did move heavily on in the way.

1. *On the Ignorant, in instructing and Catichsing them.*

To the Ignorant. And here knowing that *without knowledge the heart is not*, and cannot be *good*, and considering also how too successfully the evil one, by sowing evil Seeds betimes in the hearts of Youth, doth ever after forestall, and defeate the most laborious endeavours for their recovery, and Salvation: Thus knowing and considering, he was in nothing more Industrious, and in nothing more happy and Successful in exerting his Industry, than in an early sowing those blessed Seeds of Divine Knowledge in the Hearts of all the Youth that he could reach in person or otherwise; by which they were exceedingly formed to receive all good Impressions. During the time of his publick Ministry on every Lords-day in the After-noon he constantly Catechised before a great Congregation the Youth of each Sex by turns, amongst whom were several both young Men and Women, sometimes Five or Six of the chief Schollars of the Free School, sometimes Five or Six of the Apprentices of the Town, some of whom though of mans estate, who accounted it not a disgrace to Learn (according to the guise of this mad World) but to be ignorant. Sometimes of the other Sex Five or Six young Gentlewomen, who were under his Wifes Tuition, (and so his Domestick over-sight) kept their turns of whom she had not a few, and those the Daughters of Gentlemen of good Rank far and near, whose laudable emulation, and love to their Father (as they styled him) and to the Work, was the cause why they were not so over bashful as to decline so advantagious a course, by which together with Domestick Instructions, and Example, even all received a tincture of Piety and Religion, and many a thorough Impression;

preſſion: Beſides theſe ſeveral Virgins alſo, and among theſe the Daughters of ſome of the chief Magiſtrats in the Town did keep their turns. In this his Courſe he drew out on the Short Anſwers in the *Aſſemblies Catechiſm*, an excellent Diſcourſe on all the Points of the Chriſtian *Theology*, which he handled ſucceſsfully, reducing his Diſcourſe to ſeveral Heads, which he alſo proved by pertinent Places of Scripture; which done, he gave both the Heads and Prooſes Written at length, on a Week-day to thoſe whom he deſigned to Catechiſe on the enſuing Lords-day, which beſides the Short Anſwers in the *Catechiſm* and the annexed Proofs they committed to memory, and rendred on the After-noon of the Day aforeſaid. Thoroughout all which courſe he approved himſelf to be a moſt Subſtantiall Divine.

Neither did his *Catechiſtical* Labours reſt here, but alſo on *Thurſdayes* in the After-noon (as I remember) he Catechiſed in the Church, Street by Street whole Families, excepting the Married or more Aged, in order: which Exerciſe (I ſuppoſe) he deſigned as preparatory to his Lords-dayes Work. Beſides this on *Saterdayes* in the Morning he Catechiſed the Free-School of that Place, Inſtructing them in the Points of Chriſtian Doctrine, and excellently explaining the Anſwers in the *Aſſemblies Catechiſm*, diſcovering a Mine of Knowledge in them, and in himſelf. How excellent was his deſign, and great his Labour, beſides all this, in going from houſe to houſe and Inſtructing both Old and Young, is elſewhere aboundantly declared. Neither was this his Labour in vain, but became even as ſucceſsful as laborious; for there are few but have gratefully acknowledged that by this means they were either led into the Knowledge, or induced to the Beleif, Choice and Practice of that which was and is of Soveraign advantage to them to this day. And how happy and likely a Courſe he took herein to advance Religion in the Nation, on the hearts and lives of Men; and how far leſs ſucceſsful, and probable all other Means are aiming at this end, without this initial Work, it is left to all pious and conſidering Men to judge.

2. On those that Err by Reproving and Rebuking them.

He had not only Compassion over the *Ignorant*, but also over those who *were out of the way*; Witness his faithful, and effectual discharge of that Great duty of Giving seasonable Reproofes, of which his great faithfulness there is abundant mention else where. And by so much the more did his excellent discharge hereof speak forth his high praise, by how much the more difficult he ever apprehended it aright to apply it. He hath been heard often to say That it was far more difficult to him to give, than to take a Reproof; considering how great Wisdom, Courage, Compassion, Self-denial, *&c.* is required in order to its right Discharge. And though he was so rarely Passive, and often Active in this Work, yet the frequency of his giving a Reproof never made it so easie as to be less difficult, than to receive it. But ever his Work was to him not only an Act of the greatest Self-denial, but also the Result of a strong Conflict within, twixt his Indignation at the Sin, and Compassion on the Sinner. And yet the consideration of the difficulty was not to him an Argument to forbear, but rather a stronger Motive to undertake it; who ever delighted to Converse in, and Conquer the difficulties of Christianity, both in doing and Suffering. Small difficulties here were not his Match, and there were no Noble Atchievements in Religion, to which he attained not, or vigorously Aspired.

His truly Heroick Spirit.

As it is said of *Themistocles*, that Famous *Athenian* Captain, that the Acts of *Miltiades*, broke his sleep; so as truly may it be said of this blessed Saint, That the Acts and Monuments of the Famous Worthies, mentioned in the *Hebrews*, and of those of the same Atchievements with them, in all Ages of the World, even broke his sleep, by Impregnating his Soul with high designs, of Aspiring after their Perfections. Oft therefore he hath been heard, to Excite Christians so long to move in the Sphear of difficulties, till the sweet severities of Christianity (as he often called them) were

were subdued, and even made familiar; encouraging them with this consideration, that then they would highly approve their Divine Love and Sincerity, and conceive a Pleasure in those difficult Acts, which would equal, yea, exceed the Pleasure of their Natural Actions.

3. *On the Doubting, by Resolving and Releasing them.*

Neither had he only Compassion on those that were out of the Way, but also *on those who moved heavily on in the Way.* How he hath often Raised, and Rectified desponding Christians, those who are too prone to account doubting, which is their Sin, to be their Duty, and Virtue. At once he hath often unloosened them from the straitness of their needless fears and disquiets, and undeceived them by discovering the Latent unbelief that did lye lurking in such despondings, assuring them in these words, *That under a sly pretence of Humility, they did call in question Gods Veracity.*

Seventhly, *His singular Piety.*

As respects his singular Piety, all who knew him can say much, and yet all but little, considering how much more hath escaped the most Tenacious Memory, observant Eye, and attentive Ear. Yet he must be wretchedly inobservant, who amidst so many and great Instances of it, can make no Reflections.

How much he conceived it as his own, and others greatest Interest, Ornament, and Felicity herein to excel, will be manifest by his Exhortation, which he gave to a young Scholar ready to depart to the University, in words to this purpose: *I know,* saith he, *that you will Labour to Excel in Learning, but be sure to Excel as in that, so also and especially in Holiness, which will render you one of the most useful and amiable Creatures in the world. Learning will render you perchance acceptable to men, but Piety, both to God and Men, by that you will shine only on Earth to the Clods thereof, and perhaps in some obscure Corner of it, but this is an Orient Pearl, which will shine in you on Earth, and in Heaven, both to God, Angels, and Men.* How much he dwelt on this Exhortation, and those

Apprehenſions, will be Evident by a Pious Letter which he ſent to the Perſon forenamed, ſome years after, wherein his words are theſe: "O ſtudy God, and ſtudy your ſelf cloſly, "and purſue Holineſs more than Learning, though both theſe "together make a happy Conſtellation, and are like *Caſtor*, "and *Pollux*, which when they appear together, do ever "preſage Good to the Mariners. And that it might appear that he did not only commend Holineſs in the General, but alſo in the Particular and chief Inſtances of a Holy Life: He excellently proceeds in the ſame Letter, ſaying, "I much "commend unto you thoſe Four beautifying Leſſons, ſo "ſhortly comprehended in this Diſtich,

Spernere mundum, ſpernere nullum, ſpernere ſeſe,
Spernere ſe ſperni, quatuor iſta beant.

His Contempt of the World.

Happy is the man that can but Learn this. When once a man is Arrived hereto, he is above the Worlds reach, and hath attained to the true Heroick mind, ſo as that no External commotions will be able to diſturb his Tranquility; neither will the Comforts, or Croſſes, here below, make any great Acceſſion to, or Diminution from the Serenity of his Spirit. And indeed, no thing was more Conſpicuous in this bleſſed Saint, than that Generous Contempt of the World, that true Loftineſs, and yet profound Humility of Spirit (of which the Leſſons afore mentioned, are but as ſo many Inſtances) which he Recommended unto others. He was much a Stranger on the Earth, like the Kingly Prophet, not becauſe with Old *Barzillai* he could not, but would not taſt or comply with its Pleaſures, and Delights; but he was chiefly induced by a forced exilement from his deſired and Delectable Habitation to think on his State of Baniſhment from his Heavenly Country whileſt here militant upon Earth, and to ſolace his Thoughts under ſo great a grievance, by ſuch Divine Conſiderations as thoſe which he mentions in the following Words of his forenamed Letter. "*It was* ſaith he *the Divine Argument that* Epictetus *uſed for Comfort in Baniſhment. Ubiqs habenda ſunt colloquia cum Deo. I met lately with a paſſage out of one of*

the

the Fathers which I wish Engraved upon my Heart. Cui Patria solùm placet, nimis delicatus est; Cujomnis Terra Patria, is fortis est; Cui omnis Terra exilium is Sanctus est. *That's worthy of a Saint indeed to account himself always in the state of Banishment, whilst in the state of Mortality, like the worthies that sojourned even in the Land of Promise as in a strange Country. Such a sojourner, I wish both my self and you, and may the moveableness of our present State fix our desires upon that Kingdome which shall never be shaken.* so far he,

His Universal and Uniform Obedience.

But to proceed, he declared that his Piety was Genuine and Excellent by its universal regard and extent as to all *GODS* Commands, so to all Man's Converses and Employments, witness his earnest and frequent Exhortations whereby he did daily call upon his People to a constant uniforme care over their Hearts and Ways. Nothing did he more passionately dehort them from, than from that undoing fraud unto their Souls, *viz.* Confining their Religion to their Closets upon the supposal that in so doing they had there put in sufficient security for their after conversation, and had bid fair for the Divine favour, as if Religion had taught Men only to kneel, and not how to work, and walk, as if it were solitary or deformed, loving only to move in the private path and narrow Circle of our Morning or Evening Devotions, and so ever before and after to appear least in sight, or as if it were a fury, and so to be limited and not to be entrusted with the Universal conduct of our Lives and Actions. For many there are who think fit rather to make Religion their Vassal than undivided Companion, to commend it rather than it should command them, and therefore they make it to keep its Times, and Places, its Postures and due Distance, and think not good that it retain to their Company, or appear in their Words or Actions, unless when it may serve the Uses of a Cloak and cover of Hypocrisy and Iniquity.

His care of his Thoughts and Ends especially Morning and Evening.

But enough of this digression. These his fore-mentioned

momentous Exhortations attended with most excellent Motives designed chiefly to direct them how well to begin, and end the Day in the fear, and as in the presence of GOD, by hallowing their Thoughts, and (as his Words were) setting their Ends aright in the Morning (then making their resolves, and piously fore-casting the Work of the day following) and by an impartiall Survey and Examination in the Evening of their Compliance or Non-compliance with their fore-going Prescriptions unto themselves, whither they obtained their designes and ends, and how they acquitted themselves in the day foregoing.

His Delight in self examination.

Thus by pointing at the two extreams in each day he happily secured the middle. He Tacitely convinced them by his own Example and great growth in Piety hereby, and expressly by many other Eminent Instances how advantagious a Course he had recommended to them. To this End he much Applauded those two no less Excellent than Common Books, the *Practice of Piety*, and *Scudders daily walk*. By this Course he had taught himself and others, as by constant though small gaines to arrive to great acquests in Christianity, by Constant and short Accounts, the more Accurately to know the State of their Sow's, and the more easily to discern their Progress or Declinings, so as the more to rejoyce in and promote the one, and the sooner to put Limits to and redress the other. Also he much Inculcated on each Christian that important Duty of fore-appointing and fixing his Ends, not only in the General, but as much as might be particularly and explicitely before each action of the Day, but especially each solemn Action, revolving and conceiving such a Thought and Resolve as this in his Mind.

His Frequent and generous Designes.

This or this will I doe for GOD. &c. By which heedful Course

Course, he assured the Observer that he would hallow all his Actions, and reap this treble Advantage (to say no more) both of espousing the Divine Direction and Blessing, and of obtaining a surer Testimony of his Sincerity, and also a Stronger Motive to Diligence, and an Awesul Circumspectness in the right discharge of what he undertook. In Complyance with this his excellent Exhortation unto others, he knew not a day wherein he arose without some Heavenly design of Promoting GODS Glory and the Good of Souls, accounting it a Shame that the Covetous should arise with such anxious Projects of compassing his desired Wealth, the Ambitious his airy Honours and Grandeur, the Voluptuous his tickly Pleasures, and that the Religious who have so glorious a Prize and Trophies before their Eyes should be Men of no Projects or designes. If of any it may be affirmed of him that according to his Frequent and Vehement Exhortation thereunto, He made Religion his business. Which worthy Advice in the same Words, he did so often inculcate, that a Gentleman meeting a plain honest Countrey man, and discoursing of Mr. *Allein*, cavil'd at this passage which he had often heard from him, as appearing unto him absurd and unintelligible, not knowing how any thing (as he said) could be called a Mans business, unless that which is secular; so foolishly ignorant of the just interest and Power of Religion is an unhallowed Heart, and so apt to Quarrel with that Wholesome Advice, and loth to be in Earnest in any thing, unless in the pursuit of *Vanity*, or *Vice*

His Delight in Meditation.

Neither did only the frequent and faithful performance of the two Great difficultyes of Christianity, *viz.* Reproof, and Self-examination (Consisting of so many complicated Self-denials) proclaime and improve his great Piety, but also his so great Acquaintance with the delightsome Work of Heavenly Meditation. A *Specimen* of his profitable managery of this Work, and his great Heights herein he often gave in some of his most Excellent devotionall and contemplative discourses, both dropt from his Mouth, and committed to Writing. And as was his delight, so were his Conversses,

ſes, with thoſe Authours who did encreaſe his Contemplative Pleaſure, but particularly he delighted in Mr. *Baxters* Platforme of Meditation on the Heavenly Felicity, in the Cloſe of his *Saints Everlaſting Reſt*, great part whereof he ſo diſgeſted as often to cite it with great Pleaſure, prefacing his Citations with theſe Words. Moſt Divinely ſaith that Man of *GOD*, Holy Mr. *Baxter*, *&c.* And indeed had not his zeal for *GODS* Glory, and the Salvation of Souls Engaged him ſo much to an Active Life, he could have even lived and dyed wholly in Divine Contemplation, and Adoration, ſo much did he delight to ſhrink within himſelf, and to abandon the view of the deſperate Adventures, and Antick Motions of a mad World, that ſo being ſhut to theſe, he might only open his Soul to *GOD* and Glory, diſplaying it to the glorious Beams of the Sun of Righteouſneſs. Therefore did he often delight in his devotions to converſe with the Fowls of the Air, and the Beaſts of the Field, ſince theſe were more innocent, and leſs degenerate than Man.

With ſtreams and Plants did he delight to talk, and all theſe did utter to his attentive Eare the Praiſe and Knowledge of his Creator, and in his unſettled Sojcurnings from Place to Place he did often (to uſe his Words) look back with Sweetneſs and great Content on the places of his former pleaſant retirements, ſetting as it were a Mark upon thoſe which had marvellouſly pleaſed him in his Solitudes, by Adminiſtring to his Contemplative delight.

His Delight in Praiſing. &c.

In the Cloſe, His great perfection in Holyneſs, was manifeſt, in that he loved ſo much, and lived a Life of Praiſe, and Thanksgiving. Being arrived to ſome perfection he deſired and deſigned to antedate the Work and Songs of Spirits made perfect. Thus *David* much proclaimed his perfection in Piety, by his ſo great heights in this Heavenly Employment. And its Evident that Saints moſt devoted to this Heavenly repaſt are moſt Perfect, becauſe the more Men Adore and Praiſe, the leſs they want (for ſad and conſtant Complaints, and penſive Thoughts are the Attendants of great Wants) and the leſs Men Want, the more is their Perfection,

Perfection. His Exhortations to Christians did frequently design to raise them to that sublime Life of Praise and Thanksgiving. Often hath he reproved Christians, charging them with the greatest Folly, and Ingratitude in so much neglecting this so pleasing and Profitable duty, and in interessing so little in their Religious Exercises. He much condemned them for that too general a Practice in thrusting so enlarging a Part of their Devotions into so narrow a Room, as only the close of their Prayers. Especially did he excite Christians to this Duty on the Lords Day, as the most Proper Work for so Divine a Festival. Shaming them with the Excellent Example of the Primitive Christians who welcomed in the Sun that brought so Glorious a Day as the Christian *Sabbath* with their Heavenly *Hymnes* to their Creator, and Redeemer. And reproving them for so little considering and observing the proper End of its Institution. But as respects his own Practice a great, yea, and sometimes the greatest part of his Prayer was Thanks-giving, and indeed he was never so much in his Element either in Prayer, or in Preaching as when he was extolling and Adoring the Love of *Christ*, and marvelling at *GODS* Infinite Goodness in the Gift of his Son our Saviour.

Neither did he so gaze upon and Adore *Christ* his Redeemer and his Redemption, as to forget to sound forth Praises of *GOD*, the Creator, for often he hath been heard with Admiration and Praise to take notice of the Divine Power and Wisedome in the Works of Creation, and therefore in the open Aire, in the Private retirement of some Field or Wood, he delighted to address himself to God in praise, that his Eyes might affect his Heart and awake his Glory. And here often he hath been heard to say: "That Man was the Tongue of "the whole Creation, appointed as the Creatures Interpre-"ter, to speak forth and make Articulate the Praises which "they but Silently intimate.

He much delighted in vocal Musick, and Especially in Singing *Psalmes* and *Hymnes*, particularly Mr. *Bartons*, Witness his constant practice after Dinner else where related. In him it may be said, in as high a degree as of most Saints on Earth, that each Thought was to him a Prayer, each Prayer a Song, each Day a *Sabbath*, each Meal a Sacrament

a Fore-taſt of that Eternal Repaſt, to which he hath now Arrived.

His Time-redeeming Thrift.

To Conclude, that he might Effect all the Excellent Purpoſes of a Holy Life, he ſet a high value on his moſt Precious Time, and did with ſo Wiſe and Holy Fore-caſt each Day Redeem and fill it up, that he did not only not do nothing, but alſo not little, though in a little and ſhort Time. All Companies did hear him Proclaim the Price of Time, and how Excellently and Advantagiouſly he did it in Publick before his Ejection, in ſeveral moſt Uſeful Sermons on *Epheſ.* 5. 16. many that heard him, do to this Day to their great Comfort and Profit Remember. And the more remarkable was this his Holy Thrift, becauſe Prophetical of his ſhort aboad here on Earth.

His Diligence and Holyneſs in this his Sphere of Action, was a Preſage of his Speedy Tranſlation as with *Enoch*, to the Sphere of Viſion and Fruition for a Reward of his Singular Piety; it being not probable that he who made ſo great a haſte to diſpatch his Heavenly Work, ſhould be long without his deſired Recompence.

CHAP.

CHAP. X.

A few Additions to the former Character, by his Reverend and intimate Friend Mr. R. F.

HE was a Perſon with whom for many years I was well aquainted, and the more I knew him, the more I loved and admired the rich and exceeding Grace of *GOD* in him: I looked on him as one of the moſt Elevated, Refined, choice Saints, that ever I knew or expect (while I live) to know; and that becauſe (among others) I obſerved theſe things of him.

1. A moſt ſincere, Pure, and abſolute Conſecration of himſelf to *GOD* in *CHRIST JESUS*: his Soul had firſt practiſed the Covenant Dedication, which his hand afterward preſcribed, as a Patern to others in his Father-in-Laws Book,

There ſeemed no ſiniſter end, or falſe Affection to move or ſway him in his way, But the good pleaſure of the *LORD*, the Edification of his Church, and the Salvation of Souls, were the onely marks his Eye ſeemed (at all) to regard, in His deſigns and Acts: I know no other Mans heart; but thus he appeared to my moſt attentive obſervation; and ſo I fully beleive concerning him, as much as of any Perſon I ever ſaw.

2. In this his Dedication to God, he was carried with the higheſt and pureſt Flame of Divine Love, that ever I obſerved in any: And that Love ariſeing from a clear Viſion of the Beauty of Divine Perfections, eſpecially his Goſpel Love; the ſight of which Beauty and Excellency ſeemed perpetually to poſſeſs and Raviſh his Soul: this Love ſeemed wholely unmixed from all that carnal heat that would car-

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ry him into Fantastick or Indecent Expressions; but his mind seemed to be alwayes Ascending with it's might in the greatest Calmeness and satisfaction. Thus have I oft observed him in frequent and silent Elevation of Heart, manifested by the most Genuine & privat lifting up of his eyes, & joyned with the sweetest smile of his Countenance, when (I am confident) he little thought of being seen by any: Thus have I oft heard him flow in Prayer and Discourse, with the clearest Conviction, and dearest Taste of Divine Excellency and Goodness; and the fullest, highest, and most pleased Expression of his being overcome by it, and giving up his ALL in esteem to it; but this Love, in the greatest demonstration, appeared by his perpetual greedy and unsatiable spending of his whole self for the glory of God, good of the Church, and salvation of Souls. His Head was ever contriving, his Tongue pressing, and his whole Man acting some Designe for These; so he lived, and so he dyed: He Laboured and Suffered himself into the Maladyes which ended him: and when he was at *Bath* like a perfect *Sceleton*, and could move neither Hand nor Foot, when his Phisitians had forbidden him all Preaching, and diswaded him from Vocall Praying (as being above his strength) yet then would he almost daily be carried in his *Bath-Chair* to the Almshouses, and Little-Childrens Schooles, and there give them Catechises, teach them the meaning of them, and call them to an Accoumpt, how they remembred and understood. And he dyed designing a way how every poor Child in *Somerset-shire* might have, Learn, and be Instructed in the *Assemblies Catechism*; yea and at the expression of his Affection, I cannot but mention the frequentest Extasies or Raptures of Spirit, wherein he lay on his Bed (when his Body was even deprived of all power of its own motion, but with no great paine) in Consideration of Divine Love to him in general, and in particular that he felt no great pain: never heard I God so loved, and thanked, in the highest confluences of pleasing Providences by others, as he was by him, in this Affliction, for not Inflicting great pain upon him; though he was otherwaies so sad a Spectacle of weakness, and looked so like Death, that some great Ladies oft hindered his coming into the *Bath*, the gastlines of his look did so affright them.

3. This

3. This pure and Sacred Love, wrought in him a great ſpirit of Charity and Meekneſs to Men of other Judgements and Perſwaſions; and great Affection towards all ſuch in whom he found any Spiritual good: He was eminently free from harſh Cenſuring and Judgeing of others; and was ready to embrace all in Heart Arms, and Communion, Civil and Religious, any that profeſſed ſaving Faith in *Chriſt Jeſus*, and did not overthrow that Profeſſion by ſome Fundamental Errour in Doctrine or Wickedneſs of Life and Converſation: His Zeal was all of a building and no deſtroying nature; he had too much Wiſdome to eſteem his own thoughts to be the Standard of all other Mens: His clear Light, and pure Heat, made him of a more diſcerning ſubſtantial and Divine temper, then to reject any (in whom Charity could ſee any thing of a new Nature) for differing from him in the Modes or Formes of *Diſcipline* or *worſhip*, or Diſputable *Points*.

4. Suitably to this High Degree of Holineſs and Divine Communion, he injoyed the richeſt Aſſurance of Divine Love to himſelf in perticular, and his ſaving Intreſt in *Chriſt*. I beleive few Men were ever born that attained to ſo clear, ſatisfied and powerful evidence, that his ſinnes were pardoned, and his Perſon accepted in *Jeſus*, into eternal Life, and had more glorious fore-taſtes of Heaven. I remember once comming in when he was kneeling down to Family Prayer, his Heart was (in that *Duty*) carried forth into ſuch expreſſions of Love and Praiſe for the ſealings of everlaſting Love and Life, as I never heard before or ſince; and ſuch as (I am fully ſatisfyed) none could expreſs, but who had received the White Stone, with the new Name in it.

But this was not Accidental to him, or Unuſual; for (whatever Clouds he might poſſibly have, though I know of none) yet I am ſure (for a good time before his Death) he Lived in the very dawning to Glory, both in the full Aſſurance of it as his Portion, and a Spirit of Sanctity, Love, and Praiſe, like unto it.

And though in the very Hour of his Dying, his Diſeaſe had heat his Head; and in his Raptures, he had Expreſſions, which at another time his Grace and Reaſon would not have

uſed

ment; yet, all the Copies (I have seen of those Transports) in the Substance of them, speak only fuller Assurance of Gods Love to him, and his highest Returns of Love to Christ again.

And I do not at all wonder, that a Person shining so much with the Divine Image, and Living so Uninterruptedly in the Clearest and Nearest Divine Communion, should enjoy such Assurance of Gods everlasting Love, and be filled so with Joy therein, and making such Returns of Love and Praise thereto.

Christian

CHRISTIAN
LETTERS
Full of
SPIRITUAL INSTRUCTIONS
Tending
To the Promoting of the Power of Godliness, both in Persons, and Families.

LETTER, I.

To his Wife to Dispose her to her Acceptance of Taunton, *on small Maintenance.*

My Dear Heart.

BY this time I hope thou hast received mine by *Martin*, and also an Answer touching their Resolution at *Taunton*. My thoughts have been much upon that Business of late, so small as the outward Incouragements in point of Maintenance are, and methinks I find my Heart much Inclining that way. I will tell thee the Principles upon which I go.

First, I lay this for a Foundation, That a mans Life consisteth not in the Abundance of the things that he possesseth. It was accounted a wise Prayer that *Agur* put up of old, that he might only be Fed with Food convenient for him. And certain it is that where men have least of the World, they esteem it least, and Live more by Faith and in dependance

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upon God, casting their Care and Burden upon him. O the sweet Breathings of *Davids* soul! The strong Actings of his Faith and Love, that we find come from him, when his Condition was low and mean in the World. How closely doth he cling? How fully doth he Relie upon God? The Holy Ghost seems to make it a Priviledg to be brought to a Necessity of Living by Faith, as, I think, I have formerly hinted to thee, out of *Deut.* 11, 10, 11. where *Canaan* is prefer'd before *Ægypt*, in regard of its dependance upon God for the former and latter Rain, which in *Ægypt* they could Live without, and have Supplies from the River. And certainly could we that are unexperienced, but feel the Thorns of those Cares and Troubles that there are in Gathering and Keeping much, and the danger when Riches increase of setting our Hearts upon them, we should prize the Happiness of a middle Condition much before it. Doubtless, Godliness with contentment, is great Gain. *Seekest thou great things for thy self?* (saith the Prophet to *Baruch*) *seek them not.* Certainly a good Conscience is a continual Feast, and enough for a happy Life: No man that Wareth intangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Souldier. We should be but little Incumbred with the things of this World, and withal free from a world of Intanglements, which in a great place committed wholly to our Charge, would lie upon our Consciences as no small Burden.

Secondly, I take this for an undoubted truth, that a Dram of Grace, is better than a Talent of Wealth; and therefore such a Place where our Consciences would be free, and we had little to do in the World to take off our Hearts and Thoughts from the things of Eternity, and had the Advantages of abundance of Means, and the daily Opportunities of warming our Hearts with the blessed Society and Conference of Heavenly Christians, and no Temptations to carry us away, nor Discouragements in our walking with God, and the due performance of our duty is, (if we pass a True and Spiritual Judgment, as the Holy Ghost in Scripture would) without comparison before another place, void of those Spiritual Helps and Advantages. Let us think with our selves, what though our Purses, our Estates, may thrive better in

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a place of a larger Maintenance? Yet where are our Graces, our Souls, like to thrive any way answerable to what they are in this? We should have but little in the World, and we could live hereafter; But alas, What is this if it be made up to us, as it will surely be in Communion with God and his People? If we thrive in Faith, and Love, Humility, and Heavenly mindedness, as above all places I know we are likely to do there, what matter is it though we do not raise our selves in the World? the thing it may be will be accounted but mean; but alas, let us look upon it with a Spiritual Eye, and then we shall pass another judgment of it. Oh! who would leave so much Grace, and so much comfort in Communion with Christ & his Saints, as we may gain there, for the probabilityes of living with a little more gentility & handsomness in the world? 'Tis a strange thing to see how Christians generally do judg so Carnally of things, looking to the things that are seen & Temporal, and not the things that will stick by us to Eternity. What is it worth a Year? Is the Maintenance certain and sure? What charges are there like to be? These are the Questions we commonly ask first, when we speak of Setling. But alas, though those things are duly to be considered too, Yet what good am I like to do? What good am I like to get? (Both which Questions I think might be as comfortably Answered concerning this, as any place in *England*) These should be the main Interrogatories, and the chief things we should judg of a place to Settle in by. What if we have but a little in the World? Why then we must keep but a short Table, and shall make but a little Noise in the World, and must give the meaner Entertainments to our Friends. O but will not this be abundantly made up, if we have more outward and inward Peace, as we may well count we shall have. One Dram of saving Grace, will weigh down all this. Let others Hug themselves in their Corn, and Wine, and Oyl, in their Fat Livings, and their large Tables, and their great Resort, if we have more of the Light of Gods Countenance, more Grace, more Comfort, Who would change with them? Surely if *Paul* were to chuse a Place, he would not look so much what 'twas a Year, but would wish us to take that where we might be most likely to Save our own and others Souls.

Thirdly, That the best and surest way to have any outward Mercy, is to be content to want it. When mens desires are over-eager after the World, they must have thus much a Year, and a House well Furnished, and Wife, and Children, thus and thus Qualified, or else they will not be content; God doth usually, if not constantly, break their wills by denying them, as one would cross a froward Child of his stubborn humour: Or else puts a sting into them, that a man had been as good he had been without them, as a man would give a thing to a froppish Child, but it may be with a Knock on his Fingers, and a Frown to boot. The best way to get Riches, is out of doubt to set them lowest in ones desires. *Solomon* found it so: Alas, he did not ask Riches, but Wisdom and Ability, to discharge his great Trust; but God was so pleased with his Prayer, that he threw in them into the Bargain. If we seek the Kingdom of God, and his Righteousness in the first place, and leave other things to him, God will not stand with us for these outwards, though we never Ask them we shall have them as over measure; God will throw them in as the Vantage. And to this suits the Experience of our dear *Honorathius*: And indeed (saith he, speaking of God) *Honorathius* finds that his only Hiding place and Refuge, and a place of Succour, from the Storms that fall upon him, and hath had such Helps at a dead Lift there, that he is engaged for ever to trust there. For when he hath been Lowest, and in the greatest Straights, he hath gone and made his moan Heaven-ward, with free Submission to the rightful Disposer of all things, and he hath been so Liberally supplied, as makes him very confident the best way to obtain any Mercy, or Supply, is to be content to be without it: And he is perswaded nothing sets Gods Mercys farther off, than want of free Submission to want them. Certainly, God will never be behind-hand with us. Let our care be to Build his House, and let him alone to Build ours.

4ly. That none ever was, or ever shall be, a Loser by Jesus Christ. Many have Lost much for him, but never did, never shall any Lose by him. Take this for a certainty, whatsoever probabilities of outward Comforts we leave, whatsoever outward Advantages we balk, that we may glorifie him in our Services, and enjoy him in his Ordinances more than otherwhere

where we could, we shall receive an Hundred fold in this Life. 'Tis a sad thing to see how little Christ is trusted or believed in the World: Men will trust him no farther than they can see him, and will leave no work for Faith. Alas, hath he not a thousand ways, both outward and inward, to make up a little outward disadvantage to us? What doth our Faith serve for? Have any ventured themselves upon him in his way, but he made good every word of the Promise to them? Let us therefore exercise our Faith, and stay our selves upon the Promise, and see if ever we are ashamed of our hope.

Fifthly, That what is wanting in the means, God will make up in the blessing. This I take for a certain truth, while a man commits Himself and his Affairs to God, and is in a way that God put him into: Now if a man have but a little Income, if he have a great Blessing, that's enough to make it up. Alas, we must not account Mercies by the Bulk. What if another have a Pound to my Ounce, if mine be Gold for his Silver, I will never change with him. As 'tis not Bread that keeps men alive, but the Word of Blessing that proceedeth out of the Mouth of God; so 'tis not the largeness of the Income, but the Blessing of the Lord that maketh Rich. Oh! if men did but believe this, they would not grasp so much of the World as they do. Well, let others take their course, and we will take ours, to wait upon God by Faith and Prayer, and rest in his Promise; and I am confident that is the way to be provided for: Let others Toyl to enlarge their Income (but alas, they will find they go not the right way to work) we will bless God to enlarge our Blessing, and I doubt not but we shall prove the Gainers.

Sixthly, That every Condition hath its Snares, Crosses, and Troubles, and therefore we may not expect to be without them where ever we be, only that Condition is most Eligible that hath fewest and least. I cannot Object any thing against the Proposal of *Taunton*, but the meaness of the Maintenance; but if our Income be but short, we can I hope be content to Live answerably, we must fare the meaner, that will be all the Inconvenience that I know, and truly I hope we are not of the nature of that Animal, that hath his Heart in his Belly. I know how *Daniel* thrived by his Water

and Pulse, and think a mean Diet is as wholsome to the Body, yea, and far less hurtful than a Full and Liberal is; and perswade my self it would be no such hard matter for us contentedly to deny our Flesh in this respect. But let us consider how little and utterly inconsiderable this Inconvenience is, in comparison of those we must reckon upon meeting with, if God cast us into another Place, and whether this be not a great deal less than the Trouble we shall have for want of comfortable and Christian Society, for want of the Frequent and Quickening means we shall here have, in Wrangling and Contending with the Covetous, or else Losing our dues, in the Railings, and Scandalous, and malicious Reports that are we see raised upon the Best by the Wicked in most places, in their Contentions about their Right to the Sacraments, in our Intanglements in the Cares and Troubles of this Life, *&c.* all which we should be here Exempted from. Upon these and the like Considerations, I find my Heart very much inclined to accept of their Offer at *Taunton*. I beseech thee to Weigh, and throughly Consider the Matter, and tell me Impartially thy Thoughts, and which way thy Spirit inclines, for I have always resolved the Place I Settled in should be thy Choice, and to thy Content. The least intimation of thy will to the Contrary, shall overballance all my thoughts of Setling there, for I should account it the greatest Unhappiness if I should thus Settle, and thou shouldst afterwards be discontented at the Straightness of our Condition. But I need not have Wrote this, hadst not thou fully signified thy mind already to me, I had never gone so far as I have. Well, the Lord whose we are, and whom we serve, do with us as it shall seem good unto him. We are always as mindful as is possible of thee here, both together and apart. Captain *Luke* desired me to Intreat thee to meet him one two Hours in a Day, for the Commemoration of Mercies upon the Twenty Third Day of every Month. Send word to me of their Resolution at *Taunton*, in two Letters, least possibly one should miscarry, though never a one did yet. I dare not think of Setling under Sixty Pound at *Taunton*, and surely

ſurely it cannot be Leſs. I have Written as well as I could on a ſudden my Mind to thee, I have been ſo Large in delivering my Judgment, that I muſt thruſt up my Affections into a Corner. Well, though they have but a Corner in my Letter, I am ſure they have Room enough in my Heart: But I muſt Conclude. The Lord keep Thee my Dear, and Cheriſh thee for ever in his Boſome. Farewel mine own Soul.

I am as ever

Thine own Heart,

JOSEPH ALLEIN.

Oxon, *May* 27.
1659.

Let-

LETTER II.

[Prepare for Suffering.]

To my dearly beloved the Flock of Christ in Taunton, *Grace and Peace.*

Most dear Christians:

MY extream straights of time will now force me to bind my long loves in a few short lines; yet I could not tell how to leave you unsaluted, nor chuse but write to you in a few words, that you should not be dismayed neither at our present sufferings, or at the evil tidings that by this time I doubt not are come unto you. Now, Brethren, is the time when the Lord is like to put you upon the trial; now is the hour of temptation come. Oh! be faithful to Christ to the death, and he shall give you a Crown of life: Faithful is he that hath called you, and he will not suffer you upon his faithfulness to be tempted above what you are able. Give up your selves and your All to the Lord, with resolution to follow him fully, and Two things be sure of, and lay up as sure grounds of everlasting consolation.

1. If you seek by prayer and study to know the mind of God, and do resolve to follow it in uprightness, you shall not fail ei ther of direction or pardon; Either God will shew you what his pleasure is, or will certainly forgive you if you miss your way. Brethren, fix upon your Souls the deep and lively affecting apprehensions of the most gratious, loving, merciful, sweet, compassionate, tender nature of your Heavenly Father, which is so great that you may be sure he will with all readiness and love accept of his poor Children when they endeavour to approve themselves in sincerity to him, and would fain know his mind and do it, if they could but clearly see it, though they should unwillingly mistake.

2. That as sure as God is faithful, if he do see that such or such a Temptation (with the forethought of which you may be

be apt to disquiet your selves, lest you should fall away when thus or thus tried) will be too hard for your Graces, he will never suffer it to come upon you. Let not, my dear Brethren, let not the present Tribulations or those impending, move you. This is the way of the Kingdom : Persecution is one of your Land-marks : Self-denial and taking up the Cross is your *A B C* of Religion ; you have learnt nothing that have not begun at Christs-Cross. Brethren, the Cross of Christ is your Crown ; the reproach of Christ is your riches ; the shame of Christ is your glory ; the damage attending strict and holy diligence, your greatest advantage : Sensible you should be of what is coming, but not discouraged ; humbled, but not dismayed ; having your hearts broken, and yet your spirits unbroken ; humble your selves mightily under the mighty hand of God ; but fear not the face of man : may you ever be low in humility, but high in courage : little in your own apprehensions of your selves, but great in holy fortitude, resolution and holy magnanimity, lying in the dust before your God, yet triumphing in faith and hope, and boldness and confidence over all the power of the enemies. Approve your selves as good Souldiers of Jesus Christ, with *No Armour*, but that of righteousness ; *No Weapons*, but strong crying and tears ; looking for no Victory but that of Faith ; nor hoping to overcome, but by patience : Now for the faith and patience of the Saints, now for the harness of your suffering Graces : O gird up the loyns of your mind, and be sober, and hope to the end : *Fight not* but *the good fight of Faith* : here you must contend and that earnestly : Strive not but against sin, and here you may resist even unto blood : now see that you chuse life ; and embrace affliction rather than sin. Strive together mightily and frequently by prayer : I know you do, but I would you should abound more and more : Share my loves among you, and continue your earnest prayers for me, and be you assured that I am and shall be through Grace, a willing thankful Servant of your Souls concernments.

From the common Gaole,
May 28. 1663.

Joseph Alein.

LET-

LETTER III.

[Warning to Professors]

To my most dearly beloved, my Christian Friends in Taunton, *Salvation.*

Most loving Brethren:

I Shall never forget your old kindnesses, and the entire affections that you have shed upon me, not by drops, but by floods, would I never so fain forget them, yet I could not, they are so continually renewed; for there is never a day, but I hear of them; nay, more than hear of them, I feel and taste them. The God that hath promised to them that give to a *Prophet* though but a cup of cold water, shall receive a *Prophets* reward; he will recompence your labour of love, your fervent prayers, and constant cryes, your care for my welfare, your bountiful supplies who have given me, not a cup of cold water, but the wine of your loves, with the sense and tidings whereof I am continually refreshed. I must, I do, and will bless the Lord as long as I live, that he hath cast my lot in so fair a place, to dwell in your communion; and especially to go in and out before you, and to be the Messenger of the Lord of Host to you, to proclaim his Law, and to preach his Excellencies, to be his Spokesman to you, and to wooe for him, and to espouse you to one Husband, and to present you as a chaste Virgin unto Christ. Lord! how unworthy am I, everlastingly unworthy of this glorious Dignity, which I do verily believe the brightest Angels in Heaven would be glad of, if the Lord saw it fit to imploy them in this work! Well, I do not, I cannot repent, notwithstanding all the difficulties and inconveniencies that do attend his despised Servants, and hated ways, and that are like to attend them; for we have but sipped yet of the Cup; but I have set my hand to his plow; my Ministry I took up with you, and my Testimony I finished with you, though I thought

thought I had espoused you till death : and when I was entred into that Sacred Office, which through rich Grace I was imployed in, I told you in the close of what I spake before the laying on of the holy Hands upon me (most gladly do I take up this Office with all the persecution, affliction, difficulties and tribulation and inconveniencies that do and may attend it) and blessed be God, I am through his goodness of the same mind still, and my tribulations for Christ, do (to him be Glory, for to me belongs nothing but shame and confusion of face) confirm my choice and my resolution to serve him with much more than my labours. Verily, Brethren, it is a good choice that I have commended to you : Oh! that there might not one be found among you that hath not made *Maries* choice, I mean of that good part which shall never be taken away from you. Brethren, let them take up with the world that have no better portion : be content that they should carry the bell, and bear away the riches and preferments and glory and splendor of the world. Alas! you have no reason to envy them : verily, they have a lye in their right hand : Ah! how soon will their hopes fail them : how soon will the crackling blast be out, and leave them in eternal darkness : They shall go to the generation of their Fathers, they shall never see light, like sheep they shall be laid in their Graves, and the upright shall have Dominion over them in the morning. But for my Brethren, I am jealous that none of you should come short of the Glory of God. I am ambitious for you that you should be all the heirs of an endless life, the living hopes of the Saints, the inheritance incorruptible, undefiled, and that fades not away.

Ah my Brethren ! Why should not you be all happy? I am jealous for you with a Godly jealousie, lest a promise being left you of entring into his rest, any of you should come short of it. O look diligently, lest any man fail of the Grace of God : Alas ! How it pities me to see this Rest neglected : How it grieves me that any of you should fall short of mercy at last ! That any of that flock over which the H. Ghost hath made me in part overseer, should perish ; when Christ hath done so much for them, and when his under-Officers (through his Grace alone, for we are not sufficient of our selves) have

have done somewhat to recover and save them. Ah dear Brethren! I was in great earnest with you when I besought you out of the Pulpit, many a time, to give a Bill of Divorce to your sins, and to accept of the match and the mercy that in the name of God Almighty I did there offer to you. Alas! how it pitied me to look over so great a Congregation, and to think that I could not, for my life I could not, perswade them, one quarter of them, in likelihood to be saved? How it moved me to see your diligence in flocking, not only to the stated Exercises, but to the Repetitions and to most hazardous opportunities, for which you are greatly to be commended, since the Law forbad my publike Preaching, and yet to think that many of you that went so far, were like to perish for ever for want of going further. I must praise your diligent attendance on all opportunities: Blessed be God that made a willing ministry and a willing people: for I remember how I have gone furnished with a Train! How I went with the multitude to the House of God, with the voice of joy and praises, with the multitude that kept Holy-days. The remembrance of which moves my Soul, But, O my flock, my most dear flock, how fain would I carry you farther then the external and outward profession; Oh! how loath am I to leave you there! How troubled to think that any of you should go far and hazard much for Religion, and yet miscarry for ever by the hand of some unmortified lust! as secret pride, or untamed passion, or an unbridled tongue, or which I fear most of all, a predominate love of the world in your hearts. Alas! must it be so, and is there no remedy but I must carry you to Heavens-gate and leave you there! Oh! that I should leave the work of your Souls but half done; and bring you no farther than the *almost* of Christianity. Hear, O my people, hear, although I may command you, upon your utmost peril in the Name of the Lord Jesus that shall shortly judge you, I beseech you, I warn you as a Father doth his Children, to look to the setling and securing of your ever-lasting condition; and for your life take heed of your resting in the outter-part of Religion, but to be restless till you find the through-change of Regeneration within, that you are quite new in the frame & bent of your hearts: for here is the main of Religion in the hidden man of the heart: For Christs-sake,

for

for your Souls-ſake look to it that you build upon the Rock that you be ſure in the Foundation-work, that you do unfeignedly deliver over your ſelves to the Lord to be under his command and at his diſpoſe in all things: See that you make no exceptions, no reſerves, that you caſt over-board all your worldly hopes, and count upon parting with all for Chriſt: that you take him alone for your whole happineſs. Wonder not that I ſo often inculcate this: If it be well here, it is well all; if unſound here, the error is in the Foundation, and you are undone. Brethren, I ſee great tryals coming, when we ſhall ſee Profeſſors fall like leaves in the Autumn, unleſs they be well ſetled: therefore is it that I would ſo fain have you look to your ſtanding, and to ſecure the main. And for you whoſe Souls are ſoundly wrought upon, O make ſure whatever you do: get and keep your evidences clear! How dreadful would your Temptations be, if you ſhould be called to part with all for Chriſt, and not be ſure of him neither! get a right and clear underſtanding of the terms of life, which I have ſet before you in that form of Covenanting with God in Chriſt, that I commended to you. I would that none of you ſhould be without a Copy of it: Be much in obſerving your own hearts, both in duties and out-crying mightily to God for aſſurance: If you cannot diſcern your eſtate your ſelves, go to ſome body that is able and faithful, and fully open your Caſe, your Evidences and doubts, and be extraordinary ſtrict and watchful in your whole Courſe, and I doubt not but you will quickly grow up to aſſurance.

I cannot tell how to make an end, methinks *I* could write all the day to you, but my ſtraights of time are great, and my Letter already too long, yet I cannot conclude till I have given you my unfeigned thanks for your moſt kind and gratious Letter. Surely it ſhall be in ſtore with me, and laid up among my Treaſures; that God is pleaſed ſo to unite your hearts to me, and to make uſe of me for your edification, is matter of higheſt joy unto me; as alſo to ſee your ſtedfaſtneſs in Chriſt, your unſhaken reſolutions notwithſtanding all the Tempters wiles. Go on, my dearly Beloved, and the Lord ſtrengthen your hands and your hearts, and lift you up above the fears of men. My moſt dear Brother *Norman* ſalutes you with manifold Loves and Reſpects, earneſtly wiſhing

ing that you may wear the Crown of perſeverance; as alſo Brother *Turner*. The Lord ſtrengthen, eſtabliſh, ſettle you, and after you have ſuffered a while, make you perfect: I leave my Brethren, in the everlaſting Arms, and reſt,

From the common Gaole at
Jue'cheſter, *June*
13*th*. 1663. Your Embaſſador in bonds,

Joſeph Allein.

LETTER IV.

(A Call to the Unconverted.)

To the Beloved People the Inhabitants of the Town of Taunton, *Grace, Mercy, and Peace from God our Father, and from the Lord Jeſus Chriſt.*

Moſt endeared and beloved Friends:

I do moſt readily acknowledge my ſelf a Debtor to you all, and a Servant of all, and therefore I have ſent theſe few Lines to ſalute you all. My Lines did fall in a fair place when the Lord did caſt my Lot among you; for which I deſire to be thankful. God hath been pleaſed to work a mutual affection between me and you. I remember the Tears and Prayers that you have ſent me hither with, and how I ſaw your hearts in your eyes; How can I forget how you pour'ed out your Souls upon me. And truly you are a People much upon my heart, whoſe welfare is the matter of my continual prayers, care, and ſtudy. And oh! that I knew how to do you good: Ah! how certainly ſhould never a Soul of you miſcarry if I knew how to ſave you. Ah! How it pi

ties

ties me to think how that so many of you should remain in your sins after so many and so long endeavours to convert and bring them in. Once more, Oh! my Beloved, once more hear the Calls of the Most High God unto you. The Prison preaches to you, the same Doctrine that the Pulpit did. Hear, O People, hear; he that hath an ear let him hear. The Lord of Life and of Glory offers you all Mercy and Peace and Blessedness: Oh, why should you die! Whosoever will, let him take of the Waters of Life freely; what miss of life when it is to be had for the taking? God forbid. O my Brethren, my Soul yernes for you, and my bowels towards you. Ah! that I did but know what Arguments to use with you: Who shall chuse my words for me that I may prevail with sinners not to reject their own mercy: How shall I get within them? How shall I reach them? Oh! that I did but know the words that would pierce them! That I could but get between their sins and them. Beloved Brethren, the Lord Jesus hath made me, most unworthy, his Spokesman, to bespeak your hearts for him: And oh, that I knew but how to wooe for him, that I might prevail! These eight years have I been calling, and yet how great a part do remain visibly in their sins? and how few, alas! how few Souls have I gained to Christ by sound conversion? Once more I desire with all possible earnestness to apply my self to you, I have thought that it may be a Sermon out of a Prison might do that which I could not do after my long striving with you, but have left undone: Come then, O Friends, and let us reason together.

Many among you remain under the power of Ignorance: Ah! how often have I told you the dangerous, yea, damnable estate that such are in. Never make excuses, nor flatter your selves that you shall be saved though you go on in this; I have told you often, and now tell you again, God must be false of his word, if ever you be saved without being brought out of the state of Ignorance: If ever you enter in at the door of Heaven, it must be by the Key of Knowledge, you cannot be saved except you be brought to the knowledge of the Truth. A people that remain in gross ignorance, that are without understanding, the Lord that made them will not have mercy on them. O why will you flatter your selves

and

and wilfully deceive your own ſelves? When the God of Truth hath ſaid you ſhall ſurely die if you go on in this eſtate: Oh, for the love of God and of your Souls, I beſeech you awake and beſtir your ſelves to get the ſaving knowledge of God: you that are capable of learning a Trade to live by, are you not capable of learning the way to be ſaved: Yea, I doubt not but you are capable if you would but beat your heads about it, and take pains to get it. And is it not pity that you ſhould periſh for ever for want of a little pains, and ſtudy, and care to get the knowledg of God: Study the Catechiſm, if poſſible get it by heart, if not, read it often, or get it read to you: cry unto God for Knowledge; improve the little you have by living anſwerable. Search the Scripture daily, get them read to you if you cannot read them. Improve your Sabbaths diligently, and I doubt not but in the uſe of theſe means you will ſooner arrive to the knowledge of Chriſt than of a Trade. But for thee, O hardned ſinner, that wilt make thy excuſes that thou haſt not time nor abilities to get Knowledge, and to ſit ſtill without it, I pronounce unto thee that thou ſhalt ſurely periſh: And I challenge thee to tell me, if thou canſt, how thou wilt anſwer it before the moſt High GOD when he ſhall ſit in judgment upon thee, that thou wouldeſt be contented to undergoe a ſeven years Apprentiſhip to learn how to get thy living, and yet that thou mighteſt have got the knowledge of the Principles of Religion in half the time, but thou wouldeſt not bear thy head about it.

Many are ſwallowed up in meer profaneneſs: Alas! that there ſhould be any ſuch in a place of ſuch means and mercies! but it cannot be concealed. Many of them proclaim their ſin like *Sodom*, and carry their deadly Leproſie in their foreheads. I am aſhamed to think that in *Taunton* there ſhould be ſo many Alehouſe-haunters and Tiplers, ſo many lewd Gameſters, and Rioters and debauched livers; ſo many black-mouthed Swearers, who have Oaths and Curſes for their common language, ſo many Raylers at Godlineſs, and Profane Scoffers, ſo many Lyars and deceitful Dealers, and unclean and wanton Wretches. O what a long liſt will theſe and ſuch like make up, if put together: it ſaddens me to mention ſuch as theſe. O how crimſen is their guilt! How often

often have you been warned, and yet are still un-reformed, yea loose and profane. Yet one warning more have I sent after you from the Lord, to repent. Return, O sinners, what! will you run into everlasting burnings with your eyes open?

Repent, O Drunkards, or else you shall be shut out of the Kingdom of Heaven, *1 Cor.* 6. 9, 10. Repent, O Swearers, else you shall fall into Condemnation, *James* 5. 12. Repent, O Lyars, put away lying, and speak every one truth to his Neighbour; else you shall have your part in the Lake that burneth with fire and brimstone, *Revel.* 20. 8. Repent, O Company-keepers, forsake the foolish and live, but a Companion of the wicked shall be destroyed, *Prov.* 13. 20. Repent you Deceivers of your unrighteous dealings, or else you shall have no inheritance in the Kingdom of God, *1 Cor.* 6. 9, 10. The Lord that made us, knows my earnest desire for your Conversion and Salvation, and that I speak not this to you out of any evil will toward you, for I would die at your feet to do you good, but out of a sense of your deplorable estate, while you remain in your sins. I know there is mercy for you if you do soundly and throughly repent and reform, and bow to the Righteousness and Government of the Lord Christ: but if you go on, and say, you shall yet have peace, I pronounce unto you, that there is no escape, but the Lord will make his wrath to smoak against you, he will wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his Trespasses.

Others have escaped the gross pollutions of the World, but stick in the form of Godliness, and content themselves with a negative Righteousness, that they are no Drunkards, nor Swearers, *&c.* or at best with an outward conformity to the Duties of Religion, or some common workings, instead of a saving. O I am jealous for you that you should not lose the things that you have wrought, and miss your Reward for want of sincerity: for the Lords sake put on, and beware of perishing in the Suburbs of the City of Refuge: Beg of God to make through-work with you, and be jealous for your selves; get a right understanding of the difference between a Hypocrite and a sincere Christian, and try your estates much, but

 only

only with those marks, that you are sure from the Scripture, will abide Gods trial.

But for you that fear the Lord in sincerity, I have nothing but good and comfortable words: I have proclaimed your happiness in the last Token I sent to the Town: I mean the abstract of the Covenant of Grace, upon the Priviledges, Comforts, Mercies there summed up, and set before you. May your Souls ever live; what condition can you devise wherein there will not be abundance of Comfort, and matter of joy unspeakable, to you. O Beloved, know your own happiness, and live in that holy admiring, commending, adoreing, praising of your gratious God, that becomes the people of his praise. I have been long, yet methinks I have not emptied half my heart unto you: I trespass much, I fear, upon the Bearer, therefore in haste I commend you to God. The good will of him that dwelt in the Bush be with you all. The Lord Create a defence upon you, and Deliverance for you: the Lord cover you all the day, and make you to dwell between his shoulders; I desire your constant, instant, earnest Prayers for me, and Rest,

A willing Labourer, and thankful Sufferer for you,

From the common Gaole in Juel-chester, *July 4th.* 1663.

JOS. ALLEIN.

LET-

LETTER V.

(Truſt God, and be ſincere.)

To my moſt endeared Friends, the Servants of Chriſt in Taunton, *Grace and Peace.*

Moſt dearly Beloved and longed for, my Joy and Crown:

MY Hearts deſire and prayer to God for you is, that you may be ſaved. I know that you are the But of mens rage and malice: But you may ſatisfie your ſelves as *David* in his patient ſuſtaining of *Shemei*'s fury and curſes: It may be the Lord will look upon our affliction and requite good for their curſing this day. But however it be for that, be ſure to hold on your way: your name indeed is caſt forth as evil, and you are hated of all men for Chriſts-ſake, for your profeſſion of his Goſpel, and cleaving to his Ways and Servants: but let not this diſcourage you, for you are now more than ever bleſſed: only hold faſt, that no man take your Crown. Let not any that have begun in the Spirit, end in the fleſh. Do not forſake God, till he forſake you; he that endureth to the end ſhall be ſaved: The Promiſe is to him that overcometh; therefore think not of looking back: Now you have ſet your hands to Chriſt's Plow, though you labour hard, and ſuffer long, the Crop will pay for all: Now the Lord is trying what credit he hath in the World, and who they be that will truſt him. The Unbelieving world are all for preſent Pay; they muſt have ready Money, ſomething in hand, and will not follow the Lord when there is like to be any great hazard and hardſhip in his Service. But now is the time for you, my Beloved, to prove your ſelves Believers, when there is nothing viſible but preſent hazard and expence, and difficulty in your Makers ſervice. Now it will be ſeen who can truſt the Lord, and who truſts him not:

Now, my Brethren, bear you up, ſtand faſt in the Faith, quit you like men, be ſtrong: Now give Glory to God by believing. If you can truſt in his Promiſes for your Reward now, when nothing appears but the diſpleaſure of Rulers, and Bonds, and Loſſes, and Tribulations on every ſide, this will be ſomewhat like Belivers. Brethren, I beſeech you to reckon upon no other but croſſes here. Let none of you dream of an earthy Paradiſe,, or flatter your ſelves with Dreams of ſleeping in your eaſe, and temporal Proſperity, and carrying Heaven too. Think not to keep your Eſtates, and Liberties and Conſciences too: Count not upon reſt till you come to the Land of Promiſe. Not that I would have any of you to run upon hazards uncalled: No, we ſhall meet them ſoon enough in the way of our duty, without we will balke it, and ſhamefully turn aſide: But I would have you caſt over-board your worldly hopes, and count not upon an earthly felicity, but be content to wait till you come on the otherſide the Grave. Is it not enough to have a whole eternity of Happineſs yet behind? If God do throw in the comforts of this life too into the Bargain; I would not have you throw them back again, or deſpiſe the goodneſs of the Lord: But I would, my Brethren, that you ſhould uſe this World, as not abuſing it, That you ſhould be crucified to the world, and the World to you; that you ſhould declare plainly that you ſeek a Countrey, a better Countrey, which is an Heavenly. Ah! my dear Brethren, I beſeech you carry it like Pilgrims and ſtrangers, I beſeech you abſtain from fleſhly luſts which war againſt your Souls; for what have we to doe with the Cuſtomes and Courſes and Faſhions of this World who are ſtrangers in it! Be contented with Travellers Lots: Know you not that you are in a ſtrange Land? All is well as long as it is well at home; I pray you, Brethren, daily and frequently to conſider your condition and ſtation: Do you not remember that you are in an Inn; and what though you be but poorly attended, and meanly accommodated? Though you fare hard, and lie hard? Is this a ſtrange thing? What ſhould Travellers look for elſe? Will you ſet forth in a Journey, and promiſe your ſelves nothing but fair way and fair weather? Shall a man put forth to Sea and reckon upon nothing but the calm? If you were of the World, the World would

would love his own. But now God hath choſen you, and called you out of the World, therefore the World hateth you; But remember, my Brethren, it is your duty to love them, even while they hate you; and to pray for mercy for them that will ſhew no mercy, nor do no Juſtice for us. This I deſire you to obſerve as a great duty of the preſent times: And let not any ſo far forget their duty and pattern, as to wiſh evil to them that do evil to us, or to pleaſe themſelves with the thoughts of being even with them. Let us commit our ſelves to him that judgeth righteouſly, and ſhew our ſelves the Children of the moſt High, who doth good to his Enemies, and is kind to the unkind and unthankful: And what though they do hate us? Their love and good-will were much more to be feared, than their hatred, and a far worſe ſign. Brethren, keep your ſelves in the love of God; here is Wiſdom. O happy Souls, that are his Favourites! For the Lords-ſake look to this, make ſure of ſomething: Look to your ſincerity above all things in the World: Let not any of you conclude, that becauſe you are of the Suffering-party, therefore all is well: Look to the Foundation, that your hearts be ſoundly taken off from every ſin, and ſet upon God above as your Bleſſedneſs: Beware that none of you have only a name to live, and be no more than almoſt Chriſtians. For the love of your Souls, make a diligent ſearch, and try upon what ground you ſtand, for it heartily pities me to think that any of you ſhould be in ſo deep, and hazard ſo much as theſe muſt do that will now cleave to the hated Ways and People of God, and yet loſe all at laſt for want of being thorow and ſound in the main work, I mean Converſion and Regeneration. None ſo miſerable in all the World as an unſound Profeſſor of Religion now is, for he ſhall be hated and perſecuted of the World, becauſe he takes up a Profeſſion, and yet rejected of God too, becauſe he ſticks in a Profeſſion: But when once you bear the marks of Gods favour, you need not fear the Worlds frowns: Cheer up therefore, Brethren, be ſtrong in the Lord, and of good courage under the Worlds uſage: Fear not, in our Fathers Houſe there is bread enough, and room enough; this is ſufficient to comfort us under all the inconveniencies of the Way, that we have ſo happy a Home, ſo worthy a Portion, ſo

ready a Father, so goodly an Heritage, so sure a Tenure. Oh, comfort one another with these words: Let God see that you can trust in his Word: Let the World see that you can live upon a God. I shall share my Prayers and Loves among you all, and commit you to the Almighty God: The Keeper of Israel that never slumbereth nor sleepeth, be your Watchman and Keeper to the end, Farewel. I am

A fervent well-wisher of your Temporal and Eternal Happiness.

From the common Gaol at *Juchester*, July 24. 1663.

JOS. ALLEIN.

LETTER, VI.

[Look out of your Graves upon the World.]

To my most Dearly Beloved Friends, the Chosen of God in Taunton, *Grace and Peace.*

Most endeared Christians,

MY Heart is with you, though I am Absent, as to my Bodily presence from you, and therefore as I have often already, so I have now Written to you to stir up your pure Minds by way of Remembrance, and to call upon you for your stedfast continuing, and vigorous proceeding in the Ways of God. Dear Frinds, and fellow Souldiers under Christ the Captain of our Salvation, consider your Calling and Station, and approve your selves as good Souldiers of Jesus Christ, as men of Resolution and Courage, be discouraged with no difficulties of your present Warfare. As for humane Affairs,

Affairs, I would have you to be as you are, *Men of Peace*: I would have you *Armed not for resisting*, God forbid, but for *Suffering only*, as the Apostle hints: You should Resist, even to the uttermost, striving against Sin. Here you must give no Quarter, for if you spare but one *Agag*, the Life of your Souls must go for the Life of your Sins: You must make no Peace, for God will not smile on that Soul that smiles on Sin, nor have any Peace with him, that is at peace with his Enemy. Other Enemies you must Forgive, and Love, and Pray for (which I again desire you to mind as one special duty of the Times) but for these Spiritual Enemies, all your Affections, and all your Prayers must be Engaged against them; yea, you must admit no Parley: It's dangerous to dispute with Temptations. Remember what *Eve* lost by Parleying with Satan: You must flie from Temptations, and put them off at first with a Peremptory denial. If you will but hear the Devils Arguments, and the Fleshes Pleas, and fair Pretences, it is an hundred to one but you are insnared by his Sophistry. And for this present evil World, the Lord deliver you from its Snares. Surely you had need watch and be sober, and use your Spiritual Weapons dexterously and diligently, or else this *World* is like to undo you, and destroy you. I have often warned you not to build upon an External happiness, and that you should promise your selves nothing but Hardship here: Oh still remember your Station; Souldiers must not count upon Rest, and Fulness, but Hunger, and Hardness. Labour to get right Apprehensions of the World. Do not think these things necessary; one thing is needful: You may be happy in the want of all outward Comforts. Do not think your selves undone, if brought to Want or Poverty: Study Eternity, and you will see it to be little material to you, whether you are Poor or Rich; and that you may have never such an opportunity for your Advantage in all your Lives, as when you put all to Hazard, and seem to run the Vessel upon the Rocks. Set your Enemies one against the other: Death against the World; no such way to get above the World, as to put your selves into the possession of Death. Look often upon your Dust that you shall be Reduced to, and imagine you saw your Bones tumbled out of your Graves, as they are

like shortly to be, and men handling your Skulls, and enquiring whose is this. Tell me of what Account will the World be then, what good will it do you: Put your selves often into your Graves, and look out from thence upon the World, and see what Judgment you have of it then. Must not you be shortly forgot among the Dead? Your Places will know you no more, and your Memorie will be no more among men, and then what will it profit you to have Lived in Fashion and Repute, and to have been Men of Esteem? One serious walk over a Church-Yard, *as one speaks*, might make a man Mortified to the World. Think upon how many you read, but you know them not: No doubt they had their Estates, their Friends, their Trades, their Businesses, and kept as much stir in the World as others do now. But alas, What are they the better for any, for all of this? Know you not that this must be your own case very shortly: Oh the unhappiness of deceived man! How miserably is he Bewitched, and Befooled, that he should expend himself for that which he knows shall for ever leave him. Brethren, I beseech you lay no stress upon these perishing things, but Labour to be at a Holy indifferencie about them: Is it for one that is in his wits to Sell his God, his Conscience, his Soul, for things that he is not sure to keep a Week, nor a Day, and which he is sure after a few Sleepings and Wakings more, to leave behind him for ever? Go and talk with Dying men, and see what apprehensions they have of the World? If any should come to such as these, and tell them here is such and such Preferments for you, you shall have such Titles of Honour, and such Delights, if you will now disown Religion, or Subscribe to Iniquity; Do you think such a Motion would be embraced? Brethren, why should we not be wise in time! Why should we not now be of the mind of which we know we shall be all shortly! Woe to them that will not be wise, till it be to no purpose: Woe to them whose Eyes nothing but Death and Judgment, will open! Woe to them that though they have been warned by others, and have heard the Worlds greatest Darlings in Death to cry out of its Vanitie, Worthlesness, and Deceitfulness, and have been told where and how it would leave them; Yet would take no warning, but only must serve themselves to, for warnings to

others

others. Ah my Beloved, beware there be no worldly Profeſſors among you, that will part rather with their part in Paradiſe, than their part in *Paris*; that will rather part with their Conſciences, than with their Eſtates; that have ſecret Reſerves in their Hearts to ſave themſelves whole, when it comes to the Pinch; and not to be of the Religion that will undo them in the World. Beware that none of you have your Hearts where your Feet ſhould be, and love your *Mammon* before your Maker. It is time for you to Learn with *Paul*, to be Crucified to the World.

But it is time for me to remember that 'tis a Letter, and contain my ſelf within my Limits. The God of all Grace, Stabliſh, Strengthen, and Settle you in theſe ſhaking Times, and raiſe your Hearts above the fears of the Worlds Threats, and above the Ambition of its Favours. My deareſt Loves to you all, with my fervent deſire of your Prayers. May the Lord of Hoſts be with you, and the God of *Jacob* your Refuge. Farewel my dear Brethren, Farewel, and be ſtrong in the Lord, I am

Yours to ſerve you in the Goſpel,

whether by Doing or Suffering.

From the Common Goal at *Juel-cheſter*, *July* 31. 1663.

JOS. ALLEINE.

Let-

LETTER VII.

(First, Christian Marks : 2. Duties.)

To the Beloved, my most endearing, and endeared Friends, the Flock of Christ in Taunton, *Salvation.*

Most dearly Beloved and longed for, my Joy and Crown :

I Must say of you as *David* did of *Jonathan*, Very pleasant have you been unto me, and your love to me is wonderful. And as I have formerly taken great content in that my Lot was cast among you, so through Grace I rejoyce in my present Lot, that I am called to approve my love to you by suffering for you ; for you, I say : for you know that I have not sought yours but you ; and that for doing my duty to your Souls I am here in these Bonds, which I do cheerfully accept through the Grace of God that strengtheneth me. Oh ! That your Souls might be quickned and enlarged by these my Bonds ! that your hands might be strengthened, and your hearts encouraged in the Lord your God by our sufferings ! See to it, my dearly-Beloved, that you stand fast in the power of the holy Doctrine which we have preached from the Pulpit ; preached at the Barr ; preached from the Prison to you : It is a Gospel worth the suffering for : See that you follow after Holiness, without which no man shall see God : Oh ! the maddess of the blind World, that they should put from them the only Plank upon which they can scape to Heaven. Surely the Enemies of Holiness are their own Enemies. Alas for them ! They know not what they do. What would not these fooliſh Virgins do at last, when it is too late for a little of the Oyl of the Wise ; Oh, for one

one dram of that Grace which they have ſcorned and deſpiſed. But let not any of you, my dear People, be wiſe too late: Look diligently leſt any man fail of the Grace of God. Beware that none of you be cheated through the ſubtlety of Satan and deceitfulneſs of your Hearts with counterfeit Grace. There is never a Grace but hath its counterfeit: And there is nothing in all the World that is more common or more eaſie, than to miſtake common and counterfeit Grace for true and ſaving: And remember you are undone for evermore, if you ſhould die in ſuch a miſtake: Not that I would ſhake the confidence of any ſound Believer, who upon often and through ſearch into the Scripture and his own heart, and putting himſelf upon Gods tryal, hath gotten good evidence that his Graces are of the right kind: Build your Confidence ſure: See that you get the knowlege of the certain and infallible Marks of Salvation, and make ſure by great obſerving your own hearts that theſe Marks be in you, and then you cannot be too confident. But as you love your Souls take heed of a groundleſs Confidence. Take heed of being confident before you have tried. Dear Brethren, I would fain have you all ſecured againſt the day of Judgment; I would that the ſtates of your Souls were all well ſetled: Oh how comfortably might you think of any troubles, if you were but ſure of your pardons! Were your Salvation out of doubt, no matter though other things were in hazard. I beſeech you, whatever you neglect, look to this: I am afraid there are among you that have not made your peace with God yet; that are not yet acquainted with that great work of Converſion: Such I would warn and charge before the living God to ſpeed into Chriſt, and without any more diſputes or delayes to put away their iniquities, and to come in and deliver up themſelves to Jeſus Chriſt, that they may be ſaved. It is not your Profeſſion, nor performing external Duties, nor partaking of external Priviledges that will ſave you: No, no, you muſt be converted or condemned. It is not enough that you have ſome love and liking to Gods ways and people, and are willing to venture ſomething for them; All this will not prove you ſound Chriſtians: Have your hearts been changed? Have you been ſoundly convinced of your ſins? of your damnable and undone Condition

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in your selves? and your utter inability to lick your selves whole again by your own Duties? Have you been brought at least to such a sight and sense of sin, as that there is no sin, though agreeable to your Constitution, though a support to your Gain, but you do heartily abhor it, and utterly disallow of it? Are you brought to such a sense of the beauty of Holiness, and of the Laws and Ways of God, as that you do desire to know the whole mind of God, and would not excuse your selves by ignorance from any Duty, and that you do not allow your selves in the ordinary neglect of any thing that Conscience charges upon you as a Duty? Are your very hearts set upon the glorifying and enjoying of God, as your greatest happiness, which you desire more than Corn and Wine and Oyl? Had you rather be the holiest than the richest and greatest in the World? And is your greatest delight (ordinarily, and when you are your selves) in the thoughts of God, and in your conversing with God in holy Exercises? Is Christ more pretious than all the World to you? And are you willing upon the through consideration of the strictness, and holiness, and self-denying Nature of his Laws, yet to take them all for the Rule of your thoughts, words, and actions? And though Religion may cost you dear, do you resolve if God will assist you by his Grace, to go through with it let the cost be what it will? Happy the man that is in such a case. This is a Christian indeed, and whatever you be and do short of this, all is unsound. But you that bear in your Souls the Marks of the Lord Jesus above mentioned, upon you I should lay no other burden, but to hold fast, and make good your ground, and to press forward towards the Mark. Thankfully acknowledge the distinguishing Grace of God to your Souls: And live rejoycingly in the hopes of the Glory of God, the hopes that shall never make you ashamed: Live daily in the praises of your Redeemer: Be much in admiring God, and study the worthiness, excellency, and glory of his Attributes: Let your Souls be much taken up in contemplating and commending his glorious Perfection, and blessing your selves in the goodly Portion you have in him: Live like those that have a God, and then be disconsolate if you can: If there be not more in an infinite God to comfort you, than in a Prison, or Poverty, or other Affliction to de-

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ject you, our Preaching is vain, and your Faith is vain. Let the thoughts of God be your daily repast: And never be satisfied till your hearts run out as freely, naturally, constantly, unwearicdly after God, as others do after the World: A little force upon your hearts for a while to turn them into this holy Channel, may quickly come so to habituate your minds to holiness, that they may naturally run that way. But it is time to shut up: Farewel, my dear Brethren, the Lord God Almighty be a protection to you, and your exceeding great Reward: Farewel in the Lord. I am

Yours in the Bowels of the Lord Jesus,

JOS. ALLEINE.

From the Prison at Juelchester,
Septemb. 11. 1663.

Just now I received your melting Letter, to which I am not able now to return an answer, but shall with speed: Your very great affections for me cannot but move me, and make me ready to repeat again the first words of my Letter above. The Lord inable me to return something to you for your great Loves; I am sensible I have come very short of my duty to you; but I must needs tell you, my Bowels are moved with your Loves, which I hope I shall greatly prize: once more Farewel.

My dear Brother *Norman* remembers you with much love, desiring that you may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse Nation, among whom ye should shine as Lights in the World.

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LETTER, VIII.

[How to shew Love to Ministers, and Live Joyfully.

To the most Loving and Dearly Beloved, my Christian Friends in Taunton, *Grace, Mercy, and Peace, from God our Father, and from the Lord Jesus Christ.*

Most endeared Brethren,

I Have received your Moving Melting Letter, and could not look over *such* tender Expressions of your working Affections, without some Commotions in my own: I may confidently say, I spent more Tears upon those Lines, then ever you did Ink: Your deep sense of my Labours in the Ministry, I cannot but thankfully Acknowledg, and take Notice of: Yet withal, Heartily and Unfeignedly confessing, that all was but the duty which I did owe to your precious and immortal Souls: Which God knows, are very much short of my Duty. The Omissions, Imperfections, Defects, Deadness, that accompanied my Duties *I* do own, *I* must and will own; and the Lord humble me for them. But all that was of God (and that was all that was Good) be sure that you give to God alone. To him *I* humbly Ascribe both the Will, and the Deed, to whom alone be Glory for ever.

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My dear Brethren, my Buſineſs as I have often told you, is not to gain your Hearts, or turn your Eyes towards me; but to Jeſus Chriſt: His Spokeſman I am, Will you give your Hearts to him? Will you give your Hands, your Names to him? Will you Subſcribe to his Laws, and conſent to his Offices, and be at through Defiance with all his Enemies? This do, and I have my Errant. Who will follow Chriſts Colours? Who will come under his Banner? This ſhall be the man that ſhall be my Friend; this is he that will oblige me for ever. Do theſe Letters come to none that are yet unſanctified? To no looſe Sinner? To no ignorant Sinner? To no unſound Profeſſor? Oh that there were none ſuch indeed! Oh that I had left no ſuch behind me! But would they do me a kindneſs as I believe they would, Oh then let them come away to Jeſus Chriſt at this call! Lie no longer O Sinner, [illegible] will, Be no more in love with darkneſs! Stick no longer in the ſkirts and outſide of Religion, Demur no longer, Diſpute not and waver no more, Halt no further, But ſtrike in throughly with Jeſus Chriſt, except nothing, reſerve nothing, but come off throughly to the Lord, and follow him fully. And then happy man that thou ſhalt be, for thou wilt be made for ever; and joyful man that I ſhall be, for I ſhall ſave a Soul from death. The earneſt and pitiful Beggings of a poor Priſoner, do uſe to move ſome Bowels: Hear O Friends, will you do nothing for a Miniſter of Chriſt? Nothing for a Priſoner of Jeſus Chriſt? Methinks I hear you Anſwer, [Yea, rather what will we not do, he ſhall never want while we have it; he ſhall need no Office of Love, but we will Run and Ride to do it.] Yea, but this is not that I Beg of you? Will you gratifie me indeed? Then come in, Kiſs the Son, bow to the Name of Jeſus; not in a Complement, with Cap and Knee, but let your Souls bow, let all your Powers bend Sail, and do him Homage. Let that Sacred Name be Graven into the ſubſtance of your Hearts, and Lie as a bundle of Mirrh between your Breaſts. Let me freely ſpeak for him, for he is worthy for whom you ſhall do this thing; worthy to be beloved of you; worthy to have your very Hearts; worthy to be Admired, Adored, Praiſed, Served, Glorified to the uttermoſt by you, and every Creature; worthy for whom

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you ſhould lay down All, leave all: Can any thing be too much for him? Can any thing be too good for him? Or too great for him? Come Give up all, Reſign all, lay it at the Feet of Chriſt Jeſus, offer all as a Sacrifice to him, ſee that you be univerſally the Lord's: Keep nothing from him: I know through the goodneſs of God, that with many of you this work is not yet to do: but this ſet ſolemn reſignation to the Lord is to be done more than once; and to be followed with an anſwerable practice when it is done: See that you walk worthy of the Lord? But how? In the *fear of the Lord*, and in the *comfort of the Holy Ghoſt*; let theſe two go together. So ſhall you adorn the Doctrine of God our Saviour: and experience, the heavenly felicity of a Chriſtians life: while Holineſs is made the Butt of others Perſecution, do you make it the white, the *mark* of your profeſ[illegible]; that you *live it* up, as much as others *cry it down*. [illegible]tch, and keep your Garments about you; the plain, but comely clothing of humility, the ſeamleſs Coat of Chriſtian Unity, the ſtrait and cloſe Garment of ſtrictneſs, Mortification and Self-denial, the warm winter-Garment of Love and Charity, this Garment will keep you warm in the Winter: Love will not be quenched by the Waters, nor cooled by the nipping Froſts of Perſecution and Oppoſition. Cleave faſt to Chriſt, never let go your hold; Cling the faſter, becauſe ſo many are Labouring to knock off your Fingers, and looſen your hold. Hold faſt your Profeſſion, hold faſt your Integrity, hold faſt the beginning of your Confidence ſtedfaſt to the end: If you do but keep your hold, and make good your ground, and keep your way; all that the World can do, and all that the powers of Darkneſs can do, can never do you harm. Keep your own Vinyard with conſtant care and watchfulneſs, and be ſure that there be no Inroad made upon your Conſciences, that the Enemy do not get between you and home, between your Souls and God; and then let who or what will aſſail you without, you need not fear: Let this be your daily Exerciſe, to keep your Conſciences void of offence: Keep fair weather at Home, however it be Abroad. But I would not only that you ſhould walk *Holily*, but that you ſhould walk *Comfortably*: But I need ſay the leſs to this, becauſe the Fear of the Lord, and the Comfort of the Holy Ghoſt, do lie together

gether. Oh the Provision God hath made for your contin[ual] Joy and Comfort! Dear Brethren, do but understand your own Blessedness, happy men that you are, if you did but know and consider it; who would count himself Poor and Miserable that hath All the fulness of the Godhead for his: Sound in this Deep: Can you find any bottom? Take the height of the Divine Perfections, if you can, till then you cannot tell your own Felicity. Take a survey of Immensity, tell the the Longitude or Latitude of infinite Goodness and Mercy, of the Eternal Diety: If you can do this, you may guess at your own Happiness. Oh Christians! Live like your selves, live worthy of your Portion, of your Privileg, and your glorious Prerogatives. I am in haste, and it is time for me to end; however, that you may walk worthy of your glorious Hopes, and may Live answerably to the Mercies you have received from Above, is the Great desire of

Your Souls fervent well wisher in the Bonds of Affliction and Tribulation.

JOSEPH ALLEIN.

From the Prison at *Juelchester, September* 18. 1663.

LETTER IX.

(Eaſie Sufferings.)

To the moſt Loving and Beloved, my Chriſtian Friends at Taunton, *Salvation:*

DEarly Beloved and longed for, my Joy and Crown, for whom I am an Embaſſadour in Bonds: What Thanks to render to God in your behalf, I know nor, for your fervent Charity towards me, and all the Servants of my Lord, for all your labours of Love, for all your diligence, and boldneſs, and reſolution, in owning the deſpiſed ways, and hated Servants of the Lord Jeſus, in an evil day. The Lord is not unrighteous to forget this: Is not this upon record with him, and ſealed up among his Treaſures? Surely the Lord will have mercy upon *Taunton*: I have no doubt but that the God of your Mercies hath yet a choice bleſſing in ſtore for you; be not weakned by my Bonds. Glory be to God in the Higheſt, that he hath accounted me worthy not only to preach the Goſpel to you, but alſo to confirm it by the parting with my much valued Liberty, ſo dear a People, ſo ſweet Relations, Comforts, Conveniencies, which I enjoyed in all abundance when I was with you. When I look back upon all the circumſtances of the late Providence, I muſt ſay as they of Chriſt upon his Miracles, *He hath done all things well*; it is all as I would have it, I am fully ſatisfied in my Fathers good pleaſure. Verily there is no little honour and happineſs, no little Peace and Priviledge in theſe Bonds. Verily all is true that I have told you of the All-ſufficiencie of God, of the Fulneſs of Chriſt, of the Satisfactorineſs of the Promiſes, of the Peace, Tranquility, Content, Security, that is to be had in a life of Faith. Surely methinks I ſhould be content to ſeal to theſe things at a much dearer rate than this; but my gracious Father will not put me to the hardeſt Leſſon at firſt: Oh! what

what reason have I to speak good of his Name! What else should I do all my days, but love, and fear, and preach, and praise, so good a God? When I look back upon the gentle dealings of God with me, I often think he hath brought me up as indulgently as *David* did *Adonijah*, of whom it is said, *His father had not displeased him.* I have received nothing but good at the hands of the Lord all my dayes; and now he doth begin to afflict, I see so much Mercy in this very Gaol, that I must be more thankful for this than for my Prosperity. Surely the name of the place is, *The Lord is here:* Surely it may be called *Peniel.* Be strong in the Lord, my Brethren, be patient, stablish your hearts, for the coming of the Lord draws nigh. In nothing be terrified by your Adversaries. Now let those that fear the Lord be often speaking one to another. I hear that Satan is practising to send more of you after me: I desire and pray for your Liberty: But if any of you be forced hither for the testimony of the Gospel, I shall embrace you with both Arms. Fare you well, my most dearly Beloved: Be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. My Brethren in Bonds salute you with much affection, rejoycing to behold your order and the stedfastness of your Faith in Christ: Share my Heart among you, and know that I am

The willing Servant of your Faith and Joy,

JOSEPH ALLEIN.

From the common Gaole at
Juelchester, *Sept.*
28th. 1663.

LETTER X.

[The Love of Christ.]

To my Beloved in the Lord, the Flock of Christ in Taunton, *Grace and Peace,*

Most Loving and best Beloved,

MY Heart is with you, my Affections are espoused to you. And methinks I could even say with the Apostle (*You are in my Heart, to Live and Die with you:*) And who can but Love where they have received so much Love (and continually do) as I have from you! The Lord require your Love which is great (and if compared with his, but little) with his which is Infinite; this is a Love worthy of your Ambition, worthy of your Adoration, and Admiration. This is the Womb that bore you from Eternity, and out of which have burst forth all the Mercies, Spiritual and Temporal, that you enjoy. This was the Love that chose You, when less Offenders, and those that being Converted, might have been a hundred fold more serviceable to their Makers Glory, are left to perish in their sins: May your Souls be filled with the sense of this Love. But it may be you will say, How shall I know if I am an Object of Electing Love? Least an unbelieving thought should damp your Joy; know in short, that if You have chosen God, he hath certainly chosen You. Have You taken him for your Blessedness? And do You more highly prize, and more diligently seek after conformitie to him, and the Fruition of him than any, than all the Goods of this World? If so, then away with doubts, for you could not have Loved, and have Chosen him, unless he had Loved you first. Now may my Beloved dwell continually in the Thoughts, the Views, the Tastes of this Love. Get you down under its Shadows, and taste its pleasant Fruits. Oh the Provisions that Love hath made for you, before the Foundation of the World! Ah silly Dust, that ever thou shouldst be thought upon so long before thou wast: That the Contrivances of the infinite Wisdom, should be taken up about thee! That such a Crawling thing, such a

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Mite, a Flea, should have the Consultations of the Eternal Diety exercised about thee! Verily his Love to thee is wonderful. Lord what is man! Thou telleſt us he is *Duſt and Vanity, a worm, Nothing, leſs than Nothing*; how then doſt thou Love him! Oh wonderful! Be aſtoniſhed yea Heavens at this: Be moved ye ſtrong Foundations of the Earth. Fall down yea Elders, ſtrike up ye heavenly Quires, and Sing yet again, *Glory to God in the higheſt*: For all *our* ſtrings would crack to reach the Notes of Love, Praiſe, and Admiration that this Love doth call for. Oh that ever Emptineſs and Vanity, ſhould be thus prized! That *Jehovah* ſhould make account of ſo worthleſs, ſo uſeleſs a thing as man! That ever Baſeneſs ſhould be thus preferred! That ever Nothing ſhould be thus dignified! That ever Borrenneſs ſhould be thus advanced, a Clod, a Shaddow, a Potſheard, ſhould be thus glorified! Oh Brethren! ſtudie I beſeech you, not to Requite or Retaliate (there's Impoſſibility, and Blaſphemy in ſuch a thought) but to admire and imitate his Love. Let Love conſtrain you, let Love put you upon doing, and prepare you for Suffering: Forget not a Love ſo Memorable, undervalue not a Love ſo Unvaluable; I would have you all the Captives of Love: May the cords of Love draw you towards, and knit you to your Redeemer; may the divided Streams be united in him. Alas, that our Soules are ſo narrow, that the Waters are ſo ſhallow with us! How little, how very little would our Love be, if he had it all, infinitely leſs than the Glow-worm to the Sun, or the Attome to the Univerſe? And have we any of this little to ſpare for him? Oh that we might Love him with our little All! That all our little powers were ingaged for him! Brethren, here is no exceſs: Oh love the Lord ye his Saints! He is worthy for whom you ſhall do this. Do but think what Love hath done for you, and think if you can, what it means to do for you. This is the Love that Yerned upon you, when in your Blood no Eye pitying you. This is the Love that took you up when you were Robbed, and Wounded, and left for Dead, and poured in Wine and Oyl into your Wounds. This is that Love that Reprieved, and Spared, and Pardoned, when the Law had condemned you, and Juſtice would have had you delivered up; and your Self-condemning Conſciences gave

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up all for lost, concluding there was no hope. This is the Love, the expensive Love that Bought you from the powers of Darkness, from the eternal Burnings, the devouring Fire, in which you must otherwise have dwelt. Do you not remember how you were Hungry, and it fed you, Naked and it cloathed you, Strangers and it took you in, Sick and it visited you, in Prison and it came unto you? You were dead and are alive, you were lost and are found. And methinks I see how Love runs to meet you, and falls upon your Necks, and kisseth the Lips that deserve to be loathed, and rejoyces over you, and makes a Festival, and as it were a Holiday in Heaven for you, inviting Angels to rejoyce. And if the Friends do rejoyce, how much more doth the Father? For saith he, *These my Sons were dead and are alive, were lost and are found.* Oh melting Love! Ah Brethren, how strange is this, that our Recovery should be Heavens Triumph, the Joy of God and Angels. That this Love should feast us, and feast over us, And our Birth-day should be kept in Heaven: That this should be the Round at Heavens Table, and the Burden of the Songs above: [*For this my Son was dead, and is alive*] and well, What remains but that you should be another manner of People, than ever yet you have been, More Holy, more Humble, more Even, more Resolved, more Lively, more Active? Where is your Zeal for the Lord of Hosts? Will slender returns suffice you in answer to such a Love? God forbid. But necessity calls me off from going any further. May the Love that Chose you, and Redeemed you, for ever dwell in you, and overshaddow you, and bear you safe to the Kingdom. In the holy Arms of Divine Love I desire to leave you. May you live under its daily Influences, and be melted and overcome with its warming Beams, with its quickning, piercing, powerful Rays. My most dear love, to you all. See that you live not in a dull, fruitless, liveless course. Be patient, be watchful, instant in Prayer, fervent in Spirit, serving the Lord: I am very Healthful and Chearful through Grace. See that none of these things move you that befal us. Fare you well my dear Brethren, farewel in the Lord, I am

Yours in the strongest Bonds of Affection, and Affliction,
JOS. ALLEIN.

From the Prison at *Fuel-chester*, Oct. 25. 1663.

LETTER XI.

(Remember Christ crucified, and crucifie Sin.)

To the Faithful and Well-beloved People, the Servants of Christ in Taunton, *Salvation:*

Most dear Christians,

I Am by Office a Remembrancer, the Lords Remembrancer for you, and your Remembrancer in the behalf of Christ. My buſineſs is, with the Apoſtle, to ſtir up your pure minds by way of Remembrance. And what or whom ſhould I remember you of, but your moſt mindful Friend, your Interceſſour with the Father, who hath you alwayes in remembrance, appearing in the preſence of God for you? May his Memory ever live in your Hearts, though mine ſhould die; Oh Remember his Loves more than Wine, Remember in what a caſe he found you, and yet nothing could alienate his Heart, nor divert the purpoſe of his love from you: He loathed not your Raggs nor your Rottenneſs; He found you in a loathſome Vomit and filthineſs, in naſty and Verminous Tatters, (think not theſe expreſſions too odious: No Pen can deſcribe, no Heart can imagine the odiouſneſs of ſin in his ſight, in which you lay and rolled your ſelves as the filthy Swine in the mire) Yet he pitied you, his Bowels were moved, and his Compaſſions were kindled, when one would have thought his wrath ſhould have boiled and his indignation have burned down to Hell againſt you: he loathed not, but loved you, and waſhed you from your ſins in his own Blood: Ah menſtruous and polluted Captives! Ah vile and putrid Carkaſes! that ever the holy Jeſus ſhould take the hands of you, and ſhould his own ſelf waſh you, and wrinſe you! methinks I ſee him weeeping over you; and yet it was a

more costly Bath by which he cleansed you. Ah Sinners! look upon the streaming Blood flowing out warm from his blessed Body, to fetch out the ingrained filthiness that you by Sin had contracted. Alas! what a horrid filthiness is sin, that nothing but the Blood of the Covenant could wash away! And what a love is Christs, that when no Sope nor Nitre could suffice to cleanse us, when a whole Ocean could not wash nor purifie us, would open every vein of his Heart to do the work! Look upon your crucified Lord: Do you not see a sacred Stream flowing out of every Member: Ah, how those holy Hands, those unerring Feet do run a Stream to purge us. Alas, How that innocent Back doth Bleed with cruel scourgings to save ours! how the great drops of Blood fall to the ground from his sacred Face in his miraculous Swear, in his bitter and bloody Agony, to wash and beautifie ours! How his wounded Heart and Side twice pierced, first with love and pity; and then with Souldiers cruelty do pour out their healthful and saving Floods upon us! Lord, how do we make a shift to forget such a love as this! Ah mirrors or rather monsters of ingratitude, that can be unmindful of such a Friend! Do we thus requite him: is this our kindness to such an obliging Friend! Christians, where are your affections? To what use do you put your Faculties? What have you memories for, but to remember him! What have you the power of loving for, but that you should love him! Wherefore serves Joy or Desire, but to long for him, and delightfully to embrace him? May your Souls and all their Powers be taken up with him: May all the little Doors of your Souls be set open to him. Here fix your thoughts, here terminate your desires; here you may light your Candle and kindle your Fire when almost out. Rub and chafe your Hearts well with the deep consideration of the love of Christ, and it is a wonder if they do not get some warmth. The Lord shed abroad his love in your Hearts by the Holy Ghost: Oh! that this love might constrain you! Brethren, what will you do now for Jesus Christ. Have you never a Sacrifice to lay upon his Altar? Come, and I will shew you what you shall do. Let your hands be in the blood of your sins, fall foul with them, search them out with diligence, search your Hearts and your Houses; whatever iniquities you find there, out with

wish them, put them far from your Tabernacles; if you crucifie them not, you are not Jesus his Friends. God forbid that there should be a lying Tongue, or any way of deceit in your Shops. That his Service should give place to the World in your Familes. Far be it from any of you, my Brethren, that you should be careful to teach your Children and Servants the way of your Trades and Callings, and neglect to instruct them in the way of Life. Is weekly Catechising up in every one of your Families? The Lord convince any of you that may be guilty of this neglect: Oh! set up God in your Houses; And see that you be not slovenly in Closet performances: Beware of serving the Lord negligently; serve not the Lord with that which costs you nothing; Look to it that you content not your selves with a cheap and easie Religion. Put your flesh to it: Be well assured that the Religion that costs you nothing will yeeld you nothing. Keep up the life of Religion in your Family and Closet Duties. Fear nothing like a customary and careless performance of Gods Service. Judg your own selves whether lazie wishes, idle complaints, and yawning Prayers are like to carry you through the mighty difficulties that you must get through if ever you come to Heaven. When you find your selves going on in a listless, liveless, heartless course, and have no mind to your work, ask your selves, Is this to take the Kingdom of Heaven by violence, or can I hope to win it without? See that you sacrifice your selves to the Lord, that you deliver up your selves to him, that now you live to Christ himself. As Christ hath made over his life and death to you, so let it be your care to live and die to him: Labour to forget your selves and look upon all your Enjoyments as Christs Goods; upon your time, parts, strength, as his Talents: Look upon your selves onely in the quality of Servants and Stewards that are to husband all these for your Lords advantage, and as those that must give an account. And pray for me that I may take the Counsel that I give. I bless the Lord, I want nothing but the opportunity of being serviceable unto you, and to enjoy you: But I hope the Lord will make my Bonds for you to be useful to your edification; that is the White I aim at, if I may glorifie God, and serve your Souls best by being here, I shall never wish to come out, though

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I confeſs Liberty of its ſelf is very precious. Finally, Brethren, Farewel: Be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace ſhall be with you, I am

The ready Servant of your Faith and Joy,

JOS. ALLEIN.

From the Priſon at Juelcheſter, *Octob.* 14. 1663.

My dear Brother *Norman* ſalutes you tenderly, deſiring you to be patient, to ſtabliſh your hearts, for the coming of the Lord draweth nigh.

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LETTER. XII.

[For daily Self-Examination.]

To the moſt Beloved People, the Flock of Chriſt in Taunton, *Salvation.*

Moſt dear Brethren,

I Would my Time were as long as my Heart, that I might open my ſelf to You; but I was not without ſome diſcontent diverted, when I was ſetting my ſelf to have Written at large to you. Now I am pinched, however I could not leave my dear Charge altogether Unviſited, but muſt needs Salute you in a few Lines. Brethren, How ſtands it with you? Doth the main Work go on? Do your Souls proſper? This is my Care, beware that you Flag nor, that you Faint not now in the evil day. I underſtand that your Dangers grow upon you, may your Faith, and Courage, and Reſolution grow accordingly, and much more abundantly to overtop them. Some of your Enemies I hear are in great hopes to ſatisfie their Luſts upon you: Well, be not diſcouraged my dear Brethren, but bleſs the Lord who of his abundant Mercie, hath ſo remarkably preſerved you ſo long beyond all Expectation. Let it not be a ſtrange thing to you, if the Lord do now call you to ſome difficulty: Forſake not the Aſſembling of your ſelves together, as the manner of ſome is. I plainly ſee the Coal of Religion will ſoon go out, unleſs it have ſome better helps to cheriſh it, then a Carnal Miniſtrie, and lifeleſs Adminiſtration. Dear Brethren, now is the time for you that fear the Lord, to ſpeak often one to another: Manage your duties with what prudence you can, but away with that *Carnal* prudence, that will decline dutie to avoid danger. Is the Communion of Saints worth the venturing for? Shut not up your doors againſt Godly Meetings,

ings. I am told that it is become a hard matter, when a Minister is willing to take pains with you to get place: Far be this from you my Brethren. What, shut out the Word! Suppose there be somewhat more danger to him that gives the Minister entertainment? Is there not much more Advantage accordingly? Did not *Obed Edom*, and his House, get the Blessing by entertaining the Ark there? Or do you think God hath never a Blessing for those that shall with much Self-denial entertain his Messengers, his Saints, his Worship? Are you Believers, and yet are afraid you shall be loosers by Christ? Do you indeed not know that he that runs most hazard for Christ, doth express most love to Christ, and shall receive the greatest Reward? Away with that Unbelief, that prefers the present Safety, before the future Glory.

I left you some helps for daily Examination, I am jealous least you should grow slack, and slight, and careless in that duty. Let me Ask you in the Name of the Lord, doth never a day pass you, but you do solemnly and seriously call your selves to an account, what your Carriage hath been to God and men? Speak Conscience, Is there never an one within the hearing of this Letter, that is a neglecter of this duty? Doth every one of your Consciences acquit you? Oh that they did! Oh that they could! Tell me, would not some of you be put shrewdly to it, if I should ask you when you read or thought over the Questions that were given you for your help? And would you not be put to a blush, to give me an Answer? And will you not be much more ashamed, that God and Conscience should find you Tardie? Not that I would necessarily bind you up to that very Method, only till you have found a way more profitable: I would desire you, yea, methinks I cannot but deeply charge you, to make daily use of that. Awake Conscience, and do thou fall upon that Soul that thou findest careless in this work, and never let him be at rest till thou canst witness for him, that he is a *daily and strict observer of himself*, and doth live in the constant practice of this dutie. What shall neither Gods charge, nor your promise, nor profit, hold you to your work? Yet I may not doubt, but some of you do daily perform this dutie. The Lord incourage you in it: Yet give me leave to Ask you what you have gained? Are you grown more universally con-

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scientious, more strict, more humble, and more sensible of your many and great defects, than you were before? If so, blessed are you of the Lord; if otherwise, this dutie hath been performed but slightly by you. What can you say to this Question? Doth Your care of Your waies abate, or doth it increase, by the constant use of this dutie? If it abate, remember from whence You are fallen, and repent; as good not do it at all, as not to the purpose.

My Pen is apt to run, when I am writing unto You. I beseech You, that my Letters may not be as so much waste Paper to You; may they be Provocations to Your dutie, and Medicines to any corruptions that they meet with: Oh that they might find out mens sins, and excite their Graces! I have run much farther than I thought I should have done, but now I am called upon, and must shut up. The Lord God be a Sun and a Shield to You. My most dear *Love*, to You all, Fare You well in the Lord, I am

Your Embassador in

Bonds,

JOS. ALLEIN.

From the Prison at *Taunton*,
October 20. 1663.

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LETTER XIII.

(Motives and Marks of Growth.)

To the most Loving, and best Beloved, the Servants of Christ in Taunton, *Grace and Peace:*

Most dear and tender Friends,

WHose I am, and whom under God I desire to serve; to build you up in Holiness, and comfort hath been through Grace my great Ambition. This is that which I laboured for; this is that which I suffer for: And in short the end of all my Applications to You, and to God for You. How do your Souls prosper? Are they in a thriving case? What progress do you make in Sanctification? Doth the house of *Saul* grow weaker and weaker, and the house of *David* stronger & stronger? Beloved, I desire to be jealous of You with a Godly Jealousie, lest any of You should lose your ground in these declining times: and therefore cannot but be often calling upon You to look to your standing, and to watch and hold fast, that no man take your Crown. Ah! how surely shall You reap in the end if You faint not! Take heed therefore that You lose not the things You have wrought, but as You have begun well, so go on in the strength of Christ, and give diligence to the full assurance of Hope to the end, 'tis your thriving, Christians, I tell You, I drive at.

Do You need Motives?] 1. *How much are you behindhand?* Oh! the fair advantages that we have lost! What Time, what Sabboths, Sermons, Sacraments, are upon the matter lost? How much work have we yet to do? Are You sure of Heaven yet? Are You fit to die yet? Surely they that are in so much Poverty, under so many great wants, had need to set upon some more thriving Courses.

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Secondly, *Consider what others have gained, whilst we it may be sit down by the loss:* Have we not met many Vessels richly laden, while our Souls are empty? Oh, the rich Booties, the golden Prizes that some have won, while we have folded the hands to sleep! Have not many of our own standing in Religion left us far behind them?

Thirdly, *Consider what a spending time there is coming:* Affliction and Tribulation seem to be not far from You: Had You not need to be well stocked against such a day? Go to the *Ant*, thou sluggard, she layeth up her meat in the Summer. Happy man that can say to his Soul on good grounds, what he vainly spake, *Thou hast much goods laid up for many years:* Who will not Victual the Castle against the Siege? and the Ship against the Voyage?

Fourthly, *Consider you will find all little enough when you come to die:* The Wise among the Virgins have no Oyl to spare at the coming of the Bride-groom: Distress and Temptations, and Death will put all your Graces to it. How much adoe have many poor Saints had at last to put into this Harbour? *David* cries for respite till he had recovered a little more strength.

Fifthly, *Consider how little it will avail you to thrive in your Estates, and not thrive in your Souls*: Poor *Gehazi*! What did he get by it when he gained *Naamans* Talents, and came off with his Leprosie?

Sixthly, *Consider how short your time for gathering in probability is*: The Israelites gathered twice so much Manna against the Sabbath as they did at other times, because at that time there was no Manna fell. Brethren, You know not how long You have to lay in for.

Seventhly, *Consider Gods Expectations are great from you:* He hath been lopping and pruning You, and now he looks for *more fruit:* he hath had You for some time under his more severer Discipline, and therefore expects you should be better proficients: He hath tried new means with you, and is come to You with a Rod; and he will be angry with a witness if he do not find you now to mend. Times of Afflictions use to be gaining Times to Gods People; God forbid that You alone should be losers.

Do You ask for Marks how You may know your Souls be in a thriving cafe?

First, If your Appetites be more strong. Do You thirst after God, and after Grace, more than heretofore? Do your cares for, and desires after the World abate? And do You hunger and thirst after Righteousness? Whereas You were wont to come with an ill-will to Holy duties, Do You come to them as a hungrie Stomach to its Meat?

Secondly, If your Pulses beat more even. Are You still off and on, hot and cold, Or is there a more even spun thred of Holiness through your whole Course? Do You make good the Ground from which You were formerly often beaten off?

Thirdly, If your Natural heat do grow more vigorous, and your Digestion more quick. Do You take more notice of God in every thing, than heretofore? And let none of his Works, nor Words pass without some careful Attention, and Observation? Do You ponder upon, and pray over his Word, and his Providences?

Fourthly, If you do look more to the Compass, and Latitude of Religion, and mind more than ever, the carrying on together the Duties of both Tables. Do You not only look to the keeping of your own Vineyards, but do You begin to look more Abroad, and to lay out your selves for the good of others, and are filled with Zealous desires for their Conversion, and Salvation? Do You manage your Talk, and your Trade, by the Rules of Religion? Do You Eat and Sleep by Rule? Doth Religion form, and mould, and direct your Carriage towards Husband, Wife, Parents, Children, Masters, Servants? Do You grow more universally Conscientious? Is Piety more diffusive than ever with You, doth it come more Abroad with You, out of your Closets into your Houses, your Shops, your Fields? Doth it Journey with You, and Buy and Sell for You? Hath it the casting Voice in all You do?

Fifthly, If the Duties of Religion be more Easie, Sweet, and Delightful to you. Do You take more delight in the Word than ever? Are You more in love with secret Prayer, and more abundant in it? Cannot You be content with your ordinary Sessions, but are ever and anon making extraordinary

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Visits to Heaven? And upon all occasions turning aside to talk with God in some short Ejaculations? Are you often Darting up your Souls Heaven-wards? Is it Meat and Drink to you, to do the Will of God? Do you come off more freely with God, and answer his Calls, and open at his Knocks, with more Alacrity and Readiness of mind?

Sixthly, If you are more abundant in those Duties which are most displeasing to the Flesh. Are you more earnest upon the dutie of Mortification? Are you more strict and severe than ever in the dutie of daily Self-examination, and holy Meditation? Do you hold the Reigns harder upon the Flesh than ever? Do you keep a stricter watch upon your Appetites? Do you set a stronger guard upon your Tongues? Have you a more jealous eye upon your Hearts?

Seventhly, If you grow more vile in your own eyes. Pride is such a choaking weed, that nothing will prosper near it. Do you grow more out of love with mens esteem, and set less by it? Are you not marvellous tender of being slighted? Can you rejoyce to see others preferred before you? Can you heartily value, and love them that think meanly of you?

Eighthly, If you grow more quick of sense, more tender of sinning, more sensible of Divine influences, or withdrawings. Are you more affraid of sin than ever? Are your sins a greater pain to you than heretofore? Are your very Infirmities your great Afflictions? and the daily workings of corruption a continual grief of mind to you?

Ninthly, If you are acted more by Love to God and Faith in these Promises. Fear is a slavish Principle: Do you find that you are acted less by Fear, and more by Love? Do you look more frequently to the things not seen than ever? And doth the World abate in your esteem? Do you go more out of your selves? Do you live upon Christ as the Spring of your Life, and make more use of him upon all occasions than ever? Do you prize the Promises more, and Hug and Imbrace them with greater dearness, and live more upon them.

Tenthly, If you grow of a more publick Spirit. A selfish Spirit is unworthy of a Christian: Are the common concernments of Gods Glory, and the prosperity of the Church, much upon your Hearts? Will it no way content you to

dwell in plenty, peace, and safety your selves, except you may see Peace upon *Israel*? Do the Wounds in Gods Name and Glory go deep into you? Are the sins of others your sorrows?

Time, and Room, and Strength fails to add means too, as I intended. I have Trespassed in Length already, may these be helps to you to put you forward, and to help you in discerning your Growth. I must Conclude abruply, and commend you to God with my dear Loves to you all, I take leave, and can only tell you that I am,

Yours in the Lord Jesus,

JOS. ALLEINE.

From the Prison at *Juel-chester*, *October* 31. 1663.

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LETTER XV.

[Perſwaſion to Sinners, and Comfort to Saints.]

To my dearly Beloved, the Inhabitants of the Town of Taunton, *Grace, Mercy, and Peace from God our Father, and the Lord Jeſus Chriſt:*

Moſt dearly Beloved,

I Have been through mercy many years with you, and ſhould be willingly ſo many years a Priſoner for you, ſo I might eminently and effectually further your Salvation. I muſt again, yea again, and again thank You for your abundant and intire affections to me, which I value as a great mercy, not in order to my ſelf, if I know my own heart, but in order to your benefit, as I may thereby be a more likely Inſtrument to further your good. Surely, ſo much as I doe value your love, which is not a ſittle, yet had I rather (if I am not unacquainted with my ſelf) be forgotten and forſaken of You all, and buried in oblivion, ſo that your Eyes and Hearts might be hereby fixed on Chriſt, and ſincerely engaged to him. Brethren, I have not beſpoken your affections for my ſelf: O that I might win your hearts univerſally to Jeſus Chriſt, though I had loſt them for ever! O that I might be inſtrumental to convert You to him though you were diverted from me. I am perſwaded that I ſhould much rather chooſe to be hated of all, ſo this might be the means to have Chriſt honoured, and ſet up ſavingly in the Hearts of you all. And indeed there is nothing great but in order to God; nothing is much material or conſiderable as it is terminated in us: It matters not whether we are in Riches or poverty, in Sickneſs or Health, in Honour or Diſgrace, ſo Chriſt may be by us, magnified in the condition we are

in. Welcome Prison and Poverty, welcome Scorn and Envy, welcome pains or contempt, if by these Gods Glory may be most promoted. What are we for but for God? What doth the Creature signifie separated from his God? Why just so much as the Cypher separated from the Figure, or the Letter from the Syllable, we are nothing or nothing worth, but in reference to God and his ends. Better were it that we had never been, than that we should not be to him. Better that we were dead than that we should live, and not to him. Better that we had no Understandings than that we should not know him. Better that we were Blocks and Bruits than that we should not use our Reason for him. What are our Interests unless as they may be subservient to his Interests? Or our Esteem or Reputation unless we may hereby glorifie him? Do you love me? I know you doe: but who is there that will leave his sins for me? I mean at my request: with whom shall I prevail to give up himself in strictness and self-denial to the Lord? Who will be intreated by me to set upon neglected Duties, or reform accustomed Sins? O wherein may you rejoyce me? In this, in this, my Brethren, in this You shall befriend me, if You obey the Voice of God by me, if You be prevailed with to give your selves up throughly to the Lord. Would You lighten my burden? Would You loosen my Bonds? Would you make glad my heart? Let me hear of your owning the Ways and Servants of the Lord in Adversity, of your coming in, of your abiding and patient continuing in the ways of Holiness. O that I could but hear that the prayerless Souls, the prayerless Families among You, were now given to prayer! That the profane Sinner would be awakened, and be induced by the preaching of these Bonds, which heretofore would not be prevailed with, to leave their Drunkenness, their loose Company, their Lying and Deceit, and Wantonness, by all the threatnings of God that could be pronounced against them, nor all the beseechings, wooings, and entreaties that I was able to use with them! Will you not be made clean? When shall it once be? How long shall the patience of God wait for You? How long shall the Lord Jesus stretch out his hands toward You? O Sinners, cast your selves into his Arms? Why should You die? Why will You forsake your

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own Mercy? Will you perish when mercy woos you? Confess and forsake your sins, and You shall find Mercy: Will you part with Christ, and sell your Souls to perdition for a little ease and delight to your flesh? Or a little of the gain of unrighteousness? Or a little Ale or vain Mirth, or loose Company? Why these are the things that part between Sinners and Christ.

I know many are goun with a finer thred, and are not so far from the Kingdom of God, as the prayerless, ignorant, Sabbath-breaking, intemperate sort are. But I must once again warn You of staying in the Suburbs of the City of Refuge. O what pity is it that any should perish at the Gates! that any should escape the pollutions of the World and do many things, yea, and suffer, it may be, too, and yet should fall short of the Glory of God, for want of a through work of Grace! Oh you halting Christians, that halt between Christ and the World, that are as *Ephraim* like a Cake not turned, dow-baked, Professors, that have Lamps without Oyl, that cry, Lord, Lord, but do not do the will of our Father which is in Heaven! How long will You stay in the place of the breaking forth of Children? and stick between the Womb and the World? Your Religion will carry you but half way to Heaven. O think not that because you are not among the profane despisers of Godliness, but do own the people of the Lord, and do love the Ministers, and Ordinances, therefore all is well. I tell you, Godliness is a heart-work, it goes deep, and spreads far: unless the frame of your hearts, and the drifts of your course be changed, unless You be universally conscientious, and unreservedly delivered up to the Lord for all times, and conditions whatever be the cost, You are none of Christs, how far soever You go in common workings and external performances. Hear then, O people, and let not profaneness swallow you up: let not an almost Christianity deceive You, or Ignorance carry you blindfold to perdition. Oh the thousands, and ten thousands that have been undone by one of these! And how often have you been warned against them least you should split against these dangerous Rocks. O *Jerusalem*, *Jerusalem*, said Christ, and, O *Taunton*, *Taunton*, may I say from him, how often? who can tell how often, would Gods Servants have

gathered you, and you would not? Many, very many of You would not. But will you now? Will you *yet* come in? I cannot forbear once more, even out of the Prison to call after poor Sinners, and make one tender of Mercy more. O come to the waters of life, wash you, make you clean; read with diligent observation, the melting passages, *Prov.* 1. 22. *to the end. Isai.* 1. 16, 21. *Isai.* 55. 6. 10. Oh obdurate Sinners, if none of these things move you!

But for You, whose very hearts are set against every sin, and are deliberately resolved for God and Holiness before all the Worlds delight; You that have experience of a thorow change, and are brought to have respect to all Gods Commandments, who will have none but God for your happiness, none but Christ for your Treasure, that must and will have him, come what will come, Blessed are you of the Lord: O happy Souls, rejoyce in the Lord, and again, I say, Rejoyce: Let your Souls magnifie the Lord, and your spirits rejoyce in God your Saviour. Live you a life of praise, you are highly favoured of the Lord, your lines are fallen in a pleasant place: onely stick you fast to your choice: Beware lest any man beguile you of your Reward: Watch and keep your Garments about you, lest you walk naked, and men see your shame. Many will be plucking to pull You out of Christs hands; but the harder they pluck, the harder doe you cling, and cleave to him, and the better hold fast do you take of him: Blessed is he that overcometh.

And now the God of Heaven fill You all with himself, and make all Grace to abound in You, and toward You, and that he may be a Sun to comfort You, and a shield of protection to You, and shine with his happy Beams of Grace and Glory on You all: Farewel in the Lord: I am

Yours in the Bonds of the Gospel,

JOS. ALLEINE.

August. 28th. 1663.

LET-

LETTER XVI.

(How to live to God.)

To the Beloved People, the Inhabitants of the Town of Taunton, *Grace and Peace:*

Moſt endeared Chriſtians,

TO tell You I love and long for You ſeems ſomewhat needleſs. I cannot doubt of your confidence that You have a deep ſhare in my tendereſt affections: for this let my labours among You, and the hazards for you ſpeak, rather than I my ſelf. Beloved, I am, without a Complement the devoted Servant of your Souls proſperity, and the intereſt of Chriſt in You: May the Lord Jeſus be ſet up higher in your hearts; may his Name ever live in You, and be magnified by you, & I have what I ask. If this work be not promoted among you, I ſhall account all my Letters but waſte Paper, and all my pains but loſt labour. Brethren, I beſeech you, that none of you live to your ſelves, for this were directly to croſs the very end of Chriſt's death: for therefore he died that You ſhould not live to your ſelves, 2 *Cor.* 5. 15. Oh live to him that died for You! live to him that is the God of your life! live to him that bought your lives with the expenſe of his own! To him that bought You from deſtruction; and not only ſo, but bought your names into the eternal Inheritance, reſerved in the Heavens for you. Will a man be eaſily perſwaded to loſe his life? How infinitely tender are men here! And yet in the worſt ſence the moſt of men do loſe their lives, yea, loſe them for nothing. Beloved, conſider, I beſeech you, that life is loſt, that is not lived unto God. If you would not loſe your lives that you live, ſee to him who is the end of your lives. Oh remember this, and reckon that day loſt

which you have not lived unto God! Brethren, how great a part of our lives have we really, alas! too too really loſt? I beſeech you take heed: here you are careful about many things, but beware that other things doe not put out this which ſhould be the main of your cares, to wit, the ſpending your days and ſtrength for him that made you. Would it not be dreadful for a man to find at laſt when he comes to his account with God, that his whole life, or at leaſt the main of it had been but daminable ſelf-ſeeking. That a man ſhould have ſo many Years allowed him by God, and he ſhould at laſt be found to have been but a falſe and wicked Servant that had ſet up for himſelf with his Maſters ſtock, and alienated his goods, and turned them to his own uſe? Well, that you may throughly learn the grand leſſon of living unto God, take theſe Counſels.

First, *Settle it upon your heart that it is the ſum of all your Buſineſs and Bleſſedneſs to live unto God:* 'Tis your *Buſineſs*; for his pleaſure you are and were created: What have you elſe to do but to ſerve your Maker in your general and particular Callings? What was the Candle made for (ſaith one) but to be burnt? Beloved, What elſe have you ſtrength for, but for God? Doth he maintain Servants, and ſhall not he look for their Work? Would you endure it that the Servants that you find with meat and wages ſhould ſet up for themſelves, that they ſhould eat your bread and all the while do their own work? Beloved, Gods Service is your Buſineſs, and he made you and keeps you for no other end; and it is your Bleſſedneſs too. Labour to be under the rooted conviction of this Principle, that your very happineſs lies in pleaſing and honouring of God. Let the ſenſe of this live freſh upon your hearts, and it will regulate your whole courſe.

Secondly, *Remember what a dangerous, yea, damnable thing it is to live to your ſelves:* To make it our main care and buſineſs to pleaſe and gratifie our ſelves, or to have applauſe from and reputation with others, or to grow rich in the world, and greaten our ſelves and poſterity, is the certain evidence of a graceleſs heart. And though the Godly do make God their principle end in general, yet they muſt know, that for ſo much

much of their lives as is ſpent beſides this end (which is too too much) they ſhall ſuffer loſs.

Thirdly, *Labour to keep alive upon your ſelves a deep ſenſe of your ſtrong obligations to God.* Often think with your ſelves what a righteous, what a reaſonable thing it is, that you ſhould with all that you have ſerve the Lord. Beloved, ſhall not the Veſſel be for the uſe of the Potter that made it? Shall not the Servant Trade for his Maſter with whoſe goods he is entruſted? Do you not fetch all your Bread from Gods door? Is not he the Rock that begat you? the Author of your Being and well-being? Is not this he that can Crucifie you or Releaſe you? Can ſave you or damn you at his pleaſure? Is it not from him that you fetch every breath? Your intereſt obliges you to pleaſe him. Why ſhould *Beltſhazzars* charge be againſt you? that the God in whoſe hand your breath is, and whoſe are all your ways, you have not glorified, *Dan.* 5. 23.

Fourthly, *Do not onely intend God as the general end of your courſe, but in every ſolemn action, actually mind your end.* Though a man need not, cannot think of his Journeys-end at every ſtep, yet with care he might come to this in every ſolemn action, particularly and expreſſly to mind his end: A man cannot (nor need he) think at every bit that he puts into his mouth, I wil eat this for God: yet he might every time he ſits down to his Table, remember to eat and drink, not to gratifie his fleſh, but to glorifie God, by getting ſtrength for his work. You cannot think of it in every ſtep in your Journey; but what hinders, but that you may never ſet upon a Journey without intending ſome glory to God by ſerving his will in your place and ſtation? And ſo in your viſits and Labours.

Fifthly, *Every morning let this be your firſt and firm reſolution, I will ſet forth this day in the Name of God.* Your firſt and laſt thoughts are of greateſt conſequence; and therefore I adviſe you to begin and end with this: When ever you lie down, ſay in your ſelves, I will make uſe of my Bed as an Ordinance of God, that a Servant of his may be refreſhed and fitted for his work: When ever you riſe up, think I will

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ſpend this day for God, and follow the buſineſs of my Calling, becauſe I am ſo appointed by God, *Zech.* 10. 12. And *they ſhall walk up and down in his Name, ſaith the Lord,* &c.

Beloved, I deſign the ſweetneſs and comfort, as well as ſtrictneſs of your lives. Live to God as you are directed, and you ſhall marvellouſly proſper in both. I am not ſure yet, whether or no I ſhall ſee you at the Aſſizes, which I earneſtly deſire to do. I leave all things to our Fathers wiſe diſpoſal, and commending you to God, I divide my Loves among You, and ſo Reſt

Yours in the Bonds of the Lord Jeſus,

JOS. ALLEINE.

From the Priſon at Juelcheſter,
Nov. 14. 1663.

LETTER. XVII.

[Motives to ſet our Selves to pleaſe God.]

To my moſt Dearly Beloved, the Servants of Chriſt in Taunton, *Grace and Peace,*

Moſt Dear Chriſtians,

YOur Priſoner in the Lord Saluteth you with all dearneſs: You are the Care of my Heart, the deſire of my Eyes, the Joy of my Bonds, and the Sweet of my Libertie. I am much ſatisfied in the Wiſe diſpoſal of our Heavenly Father, whether he ſee it good for me to be a Bondman, or a Free-man, ſo I may but ſerve your Souls to the greateſt Advantage. Methinks I begin to feel in my ſelf, more than ever the benefit of your Prayers; The Influences of Heaven, through the Riches of Free-Grace (to which alone be the Praiſe) being more fully ſenſible, and ſweet upon me. I hope the Lord will reſtore us one to another in his time, much better than we parted; in the mean time, ſee that you ſtand faſt in the hope of the Goſpel. The Lord taketh infinite Care for you, ſee that it be your Care, the Care of your very Hearts, to pleaſe the Lord: Set your Hearts to it as the buſineſs of your lives, and the very end of your beings, to walk worthy of the Lord unto all well-pleaſing. Set home on your ſelves ſuch Conſiderations as theſe.

Firſt, *It is the very Buſineſs you were made for, and ſent into the world for, to pleaſe your Maker.* For his pleaſure you are, and were Created. Why ſhould the Lord repent that He had made you? *Gen. 6. 6.* What treacherous and damnable Falſhood is this, that when the Lord hath given us Breath and Being, and ſent us into the World on purpoſe on his Service, we ſhould like falſe and wicked Servants, ſet up

up for our selves? Why should your Creator say, he hath made you in vain?

Secondly, *If you set your Hearts to please the Lord, you are sure you shall please him.* It is not so with men, all the care in the world will not suffice to please some men. How often do Princes forsake their greatest Favourites? So that if you set to please men, you are not sure to attain your end at last; Yea, rather you are sure not to attain it. But if the Lord doth see your very Hearts be set to please *Him*, he will accept you, though you come short, 2 *Cor.* 8. 12. Read that sweet passage, 2 *Chron.* 6. 75.

Thirdly, *It will be a certain sign of your sincerity, when the pleasing of the Lord is your greatest Business*, Phil. 1. 20. To such the Promise runs, *Isa.* 56. 4, 5. It is a distinguishing evidence, truly to seek and prize Gods Favour, more than Corn and Wine, *Psal.* 4. 6, 7.

Fourthly, *This will set all in order, and bring all your Businesses to a Head, when you have set down this as the one thing necessary, that you are resolved to please the Lord, this will Regulate your whole Lives, and bring all your Business into a little compass.* A Christian hath but *one thing* to do in all Conditions, and that is to carrie it so in his present state, as that he may please God. A man-pleaser: *O how many hath he to please!* What an endless work hath such an one to do?

Fifthly, *Consider but how careful the Man-pleasing Parasite, and Time-serving Hypocrite is to please men:* And shall not we take as much care to please our God? Oh how doth the flattering Courtier studie the Humour of his Prince! Be you as careful to studie, and to be acquainted with the Mind of God. What will not men do to screw themselves into the Favour of the Mighty? Oh that you were but as diligent, and unwearied, and punctual in your endeavours, to get and to keep the Favour of the Almighty!

Sixthly, *Consider whose Favour or Displeasure is of that consequence to you, as the Lords is of.* What if men should be angry with you, Have they the Keys of Hell, and of Death? No, no, fear them not. Can they undo your Souls? Can they send you to Hell? Alas they cannot. See that you dread his displeasure that can. Alas what will their favour avail you? If they be pleased, Can they stand between the

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Wrath of God and You? Can they pardon your ſins? Save your Souls? Secure your Eternal concernments? Where is all there Favour or Good-will, when they or you come to die? It will not be worth a Ruſh when moſt needed. Therefore Beloved Brethren, whatever you do keep in with God. Reſolve upon it, *He muſt* be pleaſed, though all the World be diſpleaſed. Let it be enough to you to have his Good-will: Let this be the *One thing* that you bend your ſelves to ſeek, and if you ſet to ſeek it, you may be ſure to find it. The Meſſenger ſtays for me, and ſo I muſt here ſhut up my Letter, as *Jude* doth his. *Ye Beloved, building up your ſelves in your moſt holy Faith, Praying in the Holy Ghoſt, keep your ſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt unto Eternal Life.* Unto his Grace I commend you all, and ſhall add nothing but to ſhare my Loves among You, and ſo Reſt,

Your Embaſſador in

Bonds,

JOS. ALLEINE.

Taulcheſter, Novemb. 22, 1663.

LET-

LETTER XVII.

[The Worth of Holineſs.]

To the Beloved People the Flock of God in Taunton, *Grace and Peace.*

Moſt dear Friends, and Brethren,

I Am now a Priſoner of the Lord for you *Gentiles*, and therefore have ſent theſe few Lines, to beſeech You by theſe Bonds which I gladly endure for your ſakes, to hold forth, and hold faſt the Profeſſion of your Faith without wavering. The Lord make you ſtedfaſt in the holy Doctrine wherein you have been taught. I have not ſhunned to declare unto you the whole Counſel of God. O remember that by the ſpace of Eight Years, I ceaſed not to warn you every one, and kept back nothing that was profitable unto you, but have Taught you publickly, and from Houſe to Houſe, Warning every man, and Teaching every man that I might preſent every man perfect in Chriſt Jeſus. Oh that Impenitent ſinners would yet remember the Invitations, and the Obſecrations, and the Obteſtations, that they have had! have they not been ſought unto? have they not been intreated? Have they not been followed from the Publick, to their own Houſes? Hath not the Word been brought to their doors? Hath not Mercie wooed them? Have they not been called under the Wings of Mercie? And yet they would not. Oh that they would conſider it now in the latter daies! *Jer.* 23. 20. Oh that they would remember, and repent, that there might be yet an after Harveſt! That they would yet come in and live! Are you yet willing to turn? Hear how Wiſdom calls after you, *Prov.* 11. *How long ye ſimple ones will*

will you love simplicity, and fools hate knowledg? Turn you at my reproof. But if they will not hear, good were it for them that they had never been Born: It shall be more, and better for *Sodom* and *Gomorah*, then for them.

But for you that have taken upon you the Profession of strict Godliness, I shall only press you to follow on, and press towards the Mark. You have much work yet to do, and God hath given you no time to Loyter in. I beseech you to put on. That Person that sits down when he hath gotten to that pitch that he thinks will bring him to Heaven, is never like to come thither; Grace .. one of those things that saith, *It never hath enough.* Let me urge upon you the Apostles Counsel, *Heb.* 12. 14. *Follow after Holiness.*

First, Holiness is the choicest Ornament: It is an adorning in the sight of God, of great prize. It is the Glory of God, And will you count it your shame? *Exod.* 15. God is glorious in Holiness, and Grace is called Glory, 2 *Cor.* 3. 18. But we may now cry out as the *Psalmist*, in his complaint, *O ye sons of men, how long will ye turn my Glory into shame?* Psal. 4. 2. But be of good comfort, the shame of Holiness is real Glory: How confidently doth *Paul* shake his Chain? *Acts* 28. 20. We read of some that did glory in their shame in a sad sense, that is in that which was real ground of shame, to wit, their Sin, *Phil.* 3. 19. But we meet with others that in a happy sense, did glory in their shame; that is in the shame of Religion, which is indeed a Crown of Glorie. So did *Peter*, and *John*, Acts 5. 41.

Secondly, Holiness is the safest Muniment: Grace is not only for Ornament, but for Use. Righteousness is a Brest-plate that keeps the Vitals, and is a sure defence from any mortal wounds, *Ephes.* 6. 14. When the Politicians have done their best with all their politick fetches, it is he *that walketh uprightly, that walketh surely*, Prov. 10. 19. *Let integrity and uprightness preserve me*, saith *David*, Psal. 25. last. I desire no other Protection than Innocencie. I desire to be no longer safe than these can preserve me; when I must let go my Integritie or my Safety, I will chose the danger rather than the sin: And yet will never doubt but my Integritie will save me harmless, and prevent me for ever coming off a Loser. Never perswade me that that man doth choose wisely

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or will consult his own safety, that runs upon the displeasure of the Infinite God, who is a devouring Fire, to flie the danger of mans displeasure. Did you ever read or hear of a man so mad as to run upon the Swords point, to avoid the scratch of a Pin? Or to run upon a roaring Canon, rather than indanger his being wetshod? Why this is the best wisdom of the distracted World, who will sin rather than suffer, and to save themselves harmless in the World, will run upon God, even upon his Neck, and the thick Bosses of his Buckler, *Job* 15. 25, 26.

Thirdly, Holiness will be found to be your real Happiness: Eat of this Tree, and you shall be indeed as God. Godliness is Gods likewise. The beauty of Holiness is his very Image; Sin is the disease of which Holiness is the Cure. Pride is the Timpany, Passion the Feavour of the Mind; How restlesly raging is the Mind where they reign? Holiness, Humility, Meekness, are a present Ease, a present Cure, if the Patient can take but enough. O what Peace and Tranquility doth Holiness work in the Mind! *Great Peace have they that love thy Commandments, and nothing shall offend them*, Psal. 119. 165. Read *Isa.* 48. 18. 22. and 26. 3. and 32. 17. Holiness will be a Treasure of Riches, *Jam.* 2. 5. and a Crown of Honour, *Acts* 17. 11. a Paradise of Pleasure to you, *Prov.* 3. 17. In a word, Holiness is the perfection of mans Nature, *Heb.* 12, 23. the Communication of the Divine Nature, 2 *Pet.* 1. 4. the Earnest of Glory, *Mat.* 5. 8. and the very Entrance of Heaven, *Phil.* 3. 20.

Let me say now to every one of you, as our Saviour to *Martha*, John 11. 26. *Believest thou this?* If you do, live like Believers, and do you follow after Holiness as others follow their Trades, or Studies. Let Religion be your Business, and not a thing by the by with you: Follow as hard upon the pursuit of Grace, as if you did indeed believe Riches, and Honour, were in it. Count your selves well, as long as you keep within the Line of your Dutie. Let Holiness sit in your Lips, and season all your Speech with Grace. Profess it, own it, plead stoutly and resolvedly for it, be you Advocates for Holiness, in an Adulterous and wicked Generation; wear it as a Robe of Honour, when the spightful World cast the dung of their Reproaches at you for it: Let it dwell

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in your Hearts: Let it adorn your Houſes: Let it be your Companion in your Cloſets: Let it Travel with You in your Journies: Let it Lie down and Riſe up with You: Let it cloſe your Eyes in the Evening, and call You out of your Beds in the Morning. Be You the Votaries of Holineſs: Keep Her, and She ſhall keep You.

I ſhall cloſe with my Loves to You all, only becauſe I know You love to hear of my Well-fare: I muſt tell You that Goodneſs and Mercy do follow me perpetually every Day, and every Night, Glory to God in the higheſt. Dear Brethren, Fare you well in the Lord, I am

Your Devoted Servant in the Goſpel, whether a Bond-Man, or a Free,

JOS. ALLEINE.

From the Priſon at *Ivelcheſter*, *Decemb.* 3. 1663.

Moſt Dearly Beloved,

This was intended for You a Week ſooner then it comes to be Communicated. I purpoſly Write in the middle of the Week, that if any Opportunity be ſuddenly offered, I may have ſomewhat ready for You: But laſt Week I failed of a Conveyance, I ſhall not add any thing further now, but that I ſhall follow my Counſels with my Prayers, and ſhall be an humble Interceſſor night and day before God for You: To him I commend You, and to the Word of his Grace,

Remaining yours while I am,

J. A.

LETTER XIX.

[1. Try. 2. Rejoyce.]

To the most Loving, and best Beloved, the Flock of Christ in Taunton, *Grace and Peace.*

Most endeared Friends,

MY heart is solicitous for You: Your Spiritual and Eternal welfare is the matter of my desires and designes. Let not my Beloved think they were forgotten by me, because you heard not from me the last Week: sleep departed from my eyes to write to you at large, but in the morning I concluded it best, to defer the imparting of it to You for a season, that you might have it a better way. Can a woman forget her Child, that she should not have compassion on the Son of her Womb? Yea, they may forget; but Christ will earnestly remember You still. Natural Parents may be so far unnatural; spiritual Parents may be so far carnal, as to forget their own Children: I would have you count nothing as certain but Christs love and care. This you may build upon: You need not fear lest time and distance should wear out the remembrance of you with him: Your names are inrolled in the everlasting Decrees of Heaven, and a whole Eternity hath not been able to wear them out. Doe any of you Question whether you are so happy as to have your Names recorded above? I shall bring it to a speedy issue: Do you Question whether Christ hath taken your Names? Whether you are upon his heart? Let me ask you, Is *Heaven upon your Hearts?* Is the Name of Jesus deeply engraven upon your Souls? Is his Image and Superscription there? If you can find that Heaven is the main of your cares, that your hearts are set upon it as your home and your Countrey; and that it is your great business to seek it and to secure it, then ne-

never doubt, if your hearts be chiefly upon Heaven, your Names are unquestionably written in Heaven. Again, hath Christ recorded his Name in your hearts? Is the Name of Jesus the Beloved Name with you? precious above all; next to your Hearts? Is there no other Name under Heaven so dear and sweet to you? What room hath Christ in you? If any thing be deeper in your hearts than he is, you are unsound. As the Father hath given him, so do your hearts give him a Name above every Name: Is Christ uppermost with you in your estimations and affections? Then rejoyce and leap for joy, for your names are most precious with Christ, if his Name be above all dear to You. Once more, hath Christ drawn out his own similitude upon You? Is Christ within You? doth he dwell in your Hearts? Then be sure You have a room in his heart: The Image of Christ is in holiness. Is this that which your very hearts are set upon? Doe You thirst for Holiness? Do You follow after Holiness? Do you prize it above all Prosperity and worldly Greatness? Do You hate every sin and long to be rid of it as your most irksome burden? and use all Gods means against it as far as you know them? If it be thus with you, Christ hath set his stamp upon your hearts, and so you may be sure he hath set You as a Seal upon his heart.

Rejoyce then, O Christians, and bless your selves in the happy Priviledge that you have, in being under Christs care. Fear not, little Flock; Stronger is he that is with you, than he that is against you: What though Satan should raise all his Militia against you, adhere to Christ in a patient doing and suffering his pleasure, and he shall secure you: The Lord will not forsake you, because it hath pleased the Lord to make you his people: God hath entrusted you with his Son: You are his Care and his Charge: Many will be lifting at you, many will be plucking at you, but fear not, you shall not be moved, none shall pluck you out of Christs hand, he hath all power, *Mat*, 28. 8. Can Omnipotence secure you? He is all Treasures, *Col.* 2. 3. Can unsearchable Riches suffice you? In a word he is all Fulness, *Col.* 1. 21. Can *all* Content you? Can Fulness fill you? if so, you are blessed and shall be blessed.

Beloved, We loſe unutterably for want of conſidering, for want of viewing our own Priviledges, and Bleſſedneſs. O Man, is Chriſt thine, and yet doſt thou live at a low rate and Comfort? Is thy Name written in Heaven, and yet doſt thou not rejoyce? Shall the Children of the Kingdom, the Candidates of Glory, the choſen Generation, the Royal Prieſthood, be like other men? O Chriſtians, Remember who & whence you are, conſider your Obligations, put on a better pace; Beſtir your ſelves, run and wreſtle, and be ſtrong for the Lord of Hoſts (and earneſtly, yet peaceably) contend for the Faith once delivered to his Saints: What, ſhall we make nothing of all that God hath ſaid and done for us? Chriſtians, ſhall he that hath gotten an inriching Office boaſt of his Booty? Or he that hath obtained the Kings Patent for an Earldom, glory in his Riches and Honour? And ſhall the Grant of Heaven ſignifie little with thee? Or Chriſts Patent for thy Sonſhip and Partnerſhip with himſelf be like a Cypher? Shall *Haman* come home from the Banquet with a glad heart, and glorying in the greatneſs of his Riches, the multitude of his Children, and all the things wherein the King had promoted him above the Princes? And ſhall we turn over our Bibles and read the Promiſes, and find it under Gods own hand, that he intends the Kingdom for us, that he will be a Father to us, that he gives and grants all his infinite perfections to us, and yet not be moved? Beloved Chriſtians, live like your ſelves, let the world ſee that the Promiſes of God, and Priviledges of the Goſpel are not empty ſounds, or a meer Crak. Let the Heavenly chearfulneſs and the reſtleſs diligence, and the holy raiſedneſs of your Converſations prove the reallity, excellencie, and beauty of your Religion to the World. Forget not your Priſoner. Labour earneſtly for me in your Prayers, who am night and day labouring and ſuffering for you. I can never bleſs God enough for his moſt tender and indulgent care for you, which appears ſo wonderfully in his Fatherly Protection, and his Fatherly Proviſion. See that you receive not the Grace of God in vain. Remember with trembling that of our Lord, *To whom much is given of him much ſhall be required.* With my moſt dear Dear Loves to you

you all, I commend you to your Father and my Father, your God and my God, remaining

Yours in all manner of Obligations,

JOS. ALLEINE.

From the Prison at Juelcheſter,
January 20th. 1663.

LETTER XX.

[The Felicity of Believers.]

To the moſt Beloved People, the Servants of God in Taunton, *Salvation:*

Moſt endeared Chriſtians,

I Have longed and waited for a little breathing time, wherein I might write unto you, but I have been oppreſſed hitherto with ſo many cares, and ſuch a throng of buſineſs, that till now (and ſcarely now) I have had no time of reſpiration, wherein I might ſufficiently reflect on you, or my ſelf. But although ſo great a part of *Taunton* be tranſlated to *Iuelcheſter* with me, yet I may not, I cannot forget you that are behind.

Alas poor *Taunton*, how ſhould I bewail thee! did I look upon thee onely with the Eye of ſenſe, Alas! for thy wonted Liberties, for thy former plenty, and variety wherewith the Lord hath bleſſed thee? He had

spred a Table for thee in the midst of thine Enemies; Bread hath been given thee, and thy waters have been sure: But now a Famine seems to threaten thee, and the Comforters that should relieve thy Soul are far from thee. Thy Shepheards are removed. Thou seest not thy Signs, nor thy Prophets, and thy wonted helpers are dow disabled from giving thee supplies, Alas, how do thine Enemies triumph, and thy Teachers and thine Inhabitants are become their Captives! and how great is the Cry of thy Poor, and thine oppressed!

Such would be the Language of Sense, if that were suffered to be the Speaker. But Faith will speak in another dialect. And therefore amongst my other Counsels, that I shall send you, this shall be the first.

Judge not of the present Providences, by the conduct of Sense, but by the eye of Faith. Faith will see that we are then most Honoured, when we are most vilified, and reproached, and set at nought for the sake of *Christ*; and that we are then most happy, when the World hath done its worst to make us miserable. Faith will tell you, that GOD is a very present help, when you seem quite to fail of Help; and will shew you the Well of Water, that is near, when the Water in the Bottle is spent. What though you seem to have lost Ministers, Husbands, Friends for a Season? Faith will tell you, that they are well bestowed, and that it will be both your, and their Advantage, in the Day of Retribution.

Brethren, what are you for? Are you for the present World, or for that to come? Are you for your Temporal enjoyments, or do you seek for Glory, Honour, and Immortality? If you are for this World, you have made a very imprudent choice, in taking up the Profession of Godliness and cleaving to and owning the hated ways of the Lord, But if you are for Glory, and for Eternity, then be of good Cheer, all these Things do make for us. You are Witnesses how often I have told you of these things, and I can say with the Apostle, I beleeved therefore have I spoken, and therefore I am nothing moved with all these things, nor with the things that do yet further abide me. I beleeved, and therefore I told you, that you should never be losers by *Jesus Christ*. Nay,

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do I say I told it you, You know the Lord Jesus Christ hath shewed you, that the Persecuted are doubly blessed; that such should rejoyce, and leap for joy, because great is their Reward in Heaven. Hath not God said, that if we suffer with him we shall also Reign with him; and that these light afflictions work for us a weight of Glory? And if this be true, I pray you, tell me whether GOD hath not dealt well with us in counting us worthy of this little Tribulation for his Name? Indeed the Suffering is but little; but verily the Reward will not be little. I know whom I have trusted: I am well assured the Glasse is turned up, and every hour reckoned of our imprisonment, and every Scorn, and Reproach of our Enemies is kept in Black and White. I beleeve, therefore do I speak; GOD is infinitely tender of us, my Brethren, though a Poor and despicable Generation. I value not the pop-gun threats of a frowning World; 'tis well with us, we are GODS Favourites. Come my beloved, let us sit down under his Shadow: Here is safety, and rest, if God be for us who can be against us? Verily he bottles all our Tears, and tells all our Wandrings: He numbers all our hairs, whosoever toucheth us shall not be Innocent. Know you not that we are the Apple of his Eye? Hath not he reproved the greatest for his Peoples sakes, saying reproach not mine anointed? And so we forget how he loved us. Are not we his Jewells? Doth he not own us for his Members, for his Children?

Ah what a Block doth Unbelief make of Man? What, do you think that all this doth signifie nothing? Can you forget your Children? Will you suffer your Jewells to lie in the Dirt, or make no reckoning of them whether they are lost?

Verily I write not this without shaming reflexions upon my own stupidity. What, Beloved of God, adopted by God! What, a Member of Christ Jesus! A vessel of Mercy! An heir of Glory! What, and yet not swallowed up in the sense of Gods infinite love! Blush, Oh my Soul, and be confounded before the most High, and cover thy face with shame.

I remember what the Heathen *Seneca* writes, observing the expressions of Gods love to man in his common Providence; *Verum est, usque in delicias amamur*, that is, it is a very truth, we are beloved of God even as his darlings.

My Brethren, Have Faith in God. Believe his Promiſes; Walk in the ſenſe of his love. Comfort your ſelves in Gods love towards You, under all the hatred and envy of men, and the contradiction of ſinners that You meet with. Be ſtrong and of a good courage, God is for You. Be aſſured that he that walketh uprightly, walketh ſurely: Forſake not the aſſembling of your ſelves together. Now ſee that You ſpeak often to one another, and build up each other in the holy Faith. God knows I cannot do for you, as I would: I would have been larger to You, but I cannot. My moſt dear Loves I deſire You to ſhare among you. I am greatly Yours. The Peace that paſſeth all Underſtanding keep your Hearts and Minds. I am

Yours to ſerve you and for you with all readineſs of mind,

JOS. ALLEINE.

From the Priſon at *Juelcheſter*,
July 28th. 1665.

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LETTER XXI.

[What do you more than others?]

To the moſt Dearly Beloved, the Servants in Taunton, *Grace and Peace.*

Moſt Loving and entirely Beloved,

YOu are a great Joy to me. I know not what thanks to render to the Lord for you, when I hear of your Conſtancie, and Fidility, and Zeal, in adhering to him, and his Ways, even in ſuch a time as this, you are highly favoured, Bleſſed be the Lord God of *Iſrael*, that he hath regarded the low Eſtates of his Servants: That he ſhould ever Indulge you as he hath, and Hover over you, even as the Eagle ſtirreth up her Neſt, and fluttereth over her Young, ſpreadeth abroad her Wings, taketh them, beareth them on her Wings, for ſo hath the Lord your God dealt with You: He hath kept you as the Apple of his Eye, and ſince the Streams of *Cherith* were dried up, yet to this day he hath not ſuffered the handful of Meal to waſte, nor the Oyl in the Cruſe to fail, but (though you have no certainty to truſt too) hath continually provided for you to the full. How ſhould I love and bleſs the Lord for this his great Grace towards you, while I live! Now I beſeech you my Brethren, that you conſider the Kindneſs of the Lord; for the Lord your God is he that careth for you, and that you love the Lord your God, and fear him for ever, for he is your Life, and the Length of your Daies. And as *Job* had a holy fear of his Children, leaſt they ſhould have offended: So my moſt dearly Beloved, I am jealous of you with a Godly jealouſie, leaſt any of you ſhould receive this Grace of God in vain. I muſt not ceaſe to put you in mind, that God doth look for no ſmall matters from You. Remember my moſt

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endeared Charge, that the Lord doth look for singular things from you, that there be not a barren Tree, nor a Dwarf Christian among you; where the Lord doth strow much, he looks to gather much; and where he soweth much, he expects to reap accordingly. Whose account my Beloved, is like to be so great as yours? O look about you, and think of the Master coming to Reckon with you for his Talents; when he will expect no small increase. Beloved, what can you do? How much are you grown? What spoil have you made upon your Corruptions? What progress in Grace?

Suppose Christ should put that awakening Question to you, What do you more than others? Beloved, God doth expect more of his People, than of any others in the World besides: And well he may. For

First, *He hath bestowed more on them than on others:* Now where much is given, much shall be required; Can you think of that without trembling? He hath bestowed on them singular Love, more than on others; *You only have I known of all the Families on Earth.* He hath a distinguishing Love and Favour for his People, and he looks that his Love should be a constraining Argument to Obedience. Again he hath laid out a singular Care on his People, more on than others: He cares for no man, for nothing in all the World, in comparison of them. He reproveth Kings for their sakes. He will give Nations, and Kingdoms for their Ransome. So precious are they in his sight, and so dearly Beloved, that he will give Men for them, and People for their Life. He withdraweth not his Eyes from the Righteous, he will not indure them out of his sight. The Eyes of the Lord are upon the Righteous, and first the Eye of his more accurate Observation: God can wink at others as it were, and overlook what they do with little notice, but he hath a more curious eye upon his People, he marketh their steps, & booketh their words; he weigheth their Actions, and pondereth all their goings. And should not they walk more cautiously, and charily, than any alive, that are under so exact and curious an Eye? Secondly the Eye of special Care, and Protection. Behold the Eye of the Lord is upon them that fear him. I will guide thee with mine Eye: And should not they be infinitely tender and careful how to please the Lord,

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who have his ſingular Care laid out on them? In ſhort, God hath beſtowed on them ſingular Priviledges more than others: Theſe are a peculiar Treaſure to him above all People, a Kingdom of Prieſts, an Holy Nation, a ſingular ſeparated People, they dwell alone, they are diverſe from all People: When the whole World lies in wickedneſs, theſe are Called and Choſen, and Faithful, Waſhed and Juſtified, and Sanctified in the Name of the Lord Jeſus, and by the Spirit of our God. The reſt are the Refuſe: Theſe the Jewels: Theſe are taken, and they are left. Shall not Gods Prieſts be Cloathed with Righteouſneſe, and ſhall not Princes Live above the rate of Peaſants?

Secondly, *He hath intruſted them with more than others:* Not only with the Talents of his Grace (for the increaſe whereof they muſt give a ſtrict account) but alſo with the Jewel of his Glory. How tenderly ſhould they walk, that are entruſted with ſuch a Jewel? Remember, your Makers Glory is bound up in your fruitful walking.

Thirdly, *He hath qualified them more than others.* He hath put into them a Principle of Life, having quickned them together with Chriſt. He hath ſet up a Light in their Minds, when others lie in Darkneſs. He hath given them other Aids than others have, even his Spirit to help their Infirmities, when others lie like Veſſels that are Wind-bound, and cannot ſtir.

Fourthly, *He hath provided for them other manner of things than for others.* Theſe are the little Flock to whom it is his good pleaſure to give the Kingdom; great are the preparations for them. The Father hath prepared the Kingdom for them from the Foundations of the World: The Son is gone to Heaven on purpoſe to prepare a place for them: The Spirit is preparing them, and making them meet to be partakers of the Inheritance of the Saints in Light: And ſhould theſe be like other People?

Brethren beloved, God and Men do expect you ſhould do more than others, ſee that you be indeed ſingular. For

1. If you do no more for God than others, he will do more againſt you than others: *You only have I known, therefore will I puniſh you.* The barren Tree in the Vineyard muſt down, whereas had he been in the Common he might have

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ſtood much longer. God looked for Grapes from his Vineyard, on which he had beſtowed ſuch Care and Coſt more than ordinary, but when they bring forth wild Grapes, he will lay them waſte in a worſe manner than the Forreſt. When Chriſt came to the Figg-tree ſeeking Fruit, and met with none, he Curſt it from the Root, whereas had it been a Thorn or Bramble, it might have ſtood as before.

2. If you do no more than others, you muſt look for no more than others: If you ſhould put off God with a common Obedience, you muſt expect to be put off with common Mercies.

3. Except you do more than others, God will be diſhonoured more by you than others.

I have been too long with you, but I am earneſtly deſirous you ſhould be ſenſible of Gods extraordinary Expectations from you. And truly, as God looks for more from his own than others, ſo he looks for more from you than others, even of his own, becauſe that he hath done more: See that you be ſhining Chriſtians, that you be ſtrong in the Grace of God; that you preſs toward the Mark. But I muſt conclude, I give my Loves among you all, being able to add no more, but that I am

Yours in fervent Loves

and Longings,

JOS. ALLEIN.

From the Priſon at *Taelcheſter*,
January 2. 1663.

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LETTER XXII.

[Christian Care, Faith, Self-denial.]

To the most Beloved People, the Servants of God in Taunton, *Salvation:*

Most endeared Christians,

THe reason why my Letters have not of late come so thick as formerly to you, is not because I forget to love you, and to care for you; but because I have been busily taken up in other Labors of sundry kinds for you. I am yours, & love to be so, being ambitious not to have dominion over your faith, but to be a helper of your Joy. Christs Officers are so your Rulers in the Lord, as yet to Preach not themselves, but the Lord Jesus Christ, and themselves your Servants for Jesus sake. I have no greater Felicity under God, than to serve the good of Souls. Brethren beloved, How fares it with your Souls? Are they in Health? Doe they prosper? I wish your Temporal prosperity. It is a joy to me to hear when your Trade doth flourish: But these are but very little things if we look into Eternity. Brethren, my ambition for you is, that you should be Cedars among the Shrubs, that from you should sound out the Word of the Lord, and that in every place your Faith to God-ward should be spread abroad. That *Taunton* should be as a Field that the Lord hath blessed: That you should not only have the Name, but the Spirit, Life, Power, Heat, Growth, Vigour of Christianity among you. Let not *Taunton* only have the Name to live, and be noted for the Profession of Religion, but see to it my Brethren, that the Kingdom of God be with you: Oh that every one of your Souls might be a Temple of God! Oh that every one of your Families might be a Church of God! Beloved,

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look to it, that every one that nameth the Name of Christ among You, do depart from Iniquity, secret as well as open, of the Heart as well as of the Life. Let no man think that to make an out-cry upon the *Wickedness of the Times*, and to be of the *Professing Party*, will serve his turn; many go to Hell in the company of the wise Virgins. That no man may be a *Self-deceiver*, let every man be a *Self-searcher*. He that keeps no Day-Book in his Shop, and no Account, no Record in his Conscience, his Estate and his Soul will thrive both alike. Beloved, I would that You should remember whither You are a going. If a man be after a few Months to be Transported into another Countrey, never to Return more, he will send over whatever he can, and make the best Provision that he may against he comes into another Countrey. Dear Brethren, You are Strangers and Pilgrims here, and have but a few Months abode in this Countrey, see that you Traffique much with Heaven. Christ is our Common Factor, O send over to him what possible you can. Give Alms plentifully, Pray continually, be much in Meditation and Consideration: Reckon with your selves daily: Walk with God in your Callings: Do all the duties of your Relations as unto God: Live not one day to your selves, but unto Christ: Set forth continually in his Name, so shall You be continually Transporting into another World, and laying up Treasure in Heaven: And O the blessed Store that You shall find there after a few Years diligence in such a holy Course! Beloved, while You are here in this World, You are but like a Merchants Ship in a strange Port, the day for your Return is set, and You are to stay no longer then till your Fraught is ready. Be wise, know your season, improve your time, You are made or mar'd for ever, as You speed in this one Voyage. There is no returning again to this Countrey to mend a bad Market, God will call in all his Talents, Time shall be no longer. Oh! come in, come & buy now while the Market is open, that You that want may have Grace, and You that have may have it more abundantly. Go and plead with the Lord Jesus, that he hath bid You *come*, *buy*, & *eat* without Money, and without Price; that he hath counselled You to come buy of him Gold, Raiment, and Eye-salve; tell him You are come according to his call, and wait upon him

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for Grace, for Righteouſneſs, for Light and Inſtruction: Lay hold on his Word, plead it, live upon it; he is worthy to be Believed, worthy to be Truſted, go out of your ſelves to him, unlearn your ſelves. There is a threefold Foot that Carnal-ſelf ſtands upon, our own *Wiſdom*, our own *Righteouſneſs*, our own *Strength*; theſe three Feet muſt be Cut off, and we muſt learn to have no ſubſiſtence in our ſelves but only in Chriſt, and to ſtand only on his bottom. Studie the excellent Leſſon of Self-denial, Self-anihiliation, A true Chriſtian is like a Vine that cannot ſtand of it ſelf, but is wholly ſupported by the Prop it leans on. It is no ſmall thing to know our ſelves to be nothing, of no might, of no worth, of no underſtanding, nor reality; to look upon our ſelves as helpleſs, worthleſs, fooliſh empty ſhadows. This holy Littleneſs is a great matter, when we find that all our Inventory amounts to nothing but Folly, Weakneſs, and Beggery; when we ſet down our Selves for Cyphers, our Gain for Loſs, our Excellencies for very Vanities, then we ſhall learn to live like Believers. A true Saint is like a Glaſs without a Foot, that ſet him [illegible] you will, is ready to fall every way till you ſet him to [illegible] Let Chriſt be the only Support you lean unto. When [illegible] are throughly Emptied and Nullified, and ſee all comelineſs to be but as a withered Flower, dead, dried, and paſt Recovery, then You will be put upon the happy neceſſity of going out to Chriſt for all.

The Meſſengers haſte forceth me Abruptly to end here: I can add no more, but my Prayers to my Counſels, and ſo commending you to God, and the Word of his Grace, I reſt

Your fervent well Wiſher,

of your Souls,

JOSEPH ALLEINE.

From the Priſon at *Juel-cheſter*, *April* 16. 1663.

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LETTER XXIII.

[Right Reasons in Suffering.]

To my dearly Beloved, the Flock of Christ in Taunton, *Grace and Peace:*

Most loving and dearly Beloved,

I Know not what thanks to render to you, nor to God for You, for all the unexpressable love which I have found in You toward me; and not terminatively to me, but to Christ in me; for I believe it is for his sake, as I am a Messenger and Embassador of his to You, that you have loved me and done so much ev[illegible] for me; & I think I may say of *Taunton* as the Psalm[illegible] *erusalem, If I forget thee, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth.* I would not, my dear Brethren, that You should be dejected or discouraged at the late disappointments: For through the goodness of God I am not, but rather more satisfied than before: and this I can truly say, nothing doth sadden me more than to see so much sadness in your faces. As on the contrary nothing doth comfort me so much, as to see your Chear and Courage. Therefore I beseech you, Brethren, faint not because of my Tribulation, nor of Gods delays, but strengthen the hands, and the feeble knees. And the Lord bolster up your hands, as they did the hands of *Moses*, that they may not fall down till *Israel* do prevail. Let us fear lest there be some evil among us, that God being angry with us, doth send this farther tryal upon us. Pray earnestly for me lest the eye of the most jealous God should discern that in me which should render me unfit for the mercy You desire. And let every one of you search his heart, and search his house to

see

ſee if there be not cauſe there: Let not theſe diſappointments make you to be nevertheleſs in love with Prayers, but the more out of love with ſin. Let us humble our ſelves under the mighty hand of God, and he ſhall exalt us in due time. And for the Enemies of God, you muſt know alſo that their foot ſhall ſlide in due time. Let the Servants of God encourage themſelves in their God: for in the things wherein they deal proudly, he is above them: Therefore fret not your ſelves becauſe of evil-doers; commit your Cauſe to him that judgeth righteouſly. Remember that you are bid if you ſee oppreſſion of the poor, and violent perverting of Judgment and Juſtice in a Province, not to marvel at the matter: Verily, there is a God that judgeth in the Earth: And you have the liberty of Appeals: Reſt in the Lord, and wait patiently for him, and fret not your ſelves becauſe of the men that bring wicked deviſes to paſs: take heed that none of you do with *Peter* begin to ſink, now you ſee the waters rough, and the winds boyſterous: theſe things muſt not weaken your Faith, nor cool your Zeal; for they are great Arguments for the [illegible]hning of it. What clearer evidence can there be fo[illegible]re Judgment and Perdition of the ungodly, and Co[illegible]ation of the Juſt in another life, than the moſt unjuſt proceedings that are here upon Earth: Shall not the Judge of all the Earth ſee right to be done? We ſee here nothing but confuſion and diſorder, the wicked receiveth according to the work of the Righteous, and the Innocent according to the work of the Wicked. The Godly periſh and the Wicked flouriſh; theſe doe proſper, and they doe ſuffer. What! Can it be ever thus! No doubtleſs, there muſt be a day when God will judge the World in Righteouſneſs, and rectifie the preſent diſorders, and reverſe the unrighteous Sentences that have been paſſed againſt his Servants. And this evidence is ſo clear, that many of the Heathen Philoſophers have from this very Argument (I mean the unrighteous uſage of the Good) concluded that there muſt certainly be Rewards and Puniſhments adjudged by God in another World.

Nor yet lose your Zeal: Now is the time that the love of many doth wax cold: but I bless God it is not so with you: I am sure your love to me is, as true Friends should be, like the *Chimneys*, warmest in the Winter of Adversity; and I hope your love to God is much more, and I would that You should abound yet more and more. Where else should you bestow your Loves? Love ye the Lord, ye his Saints, and cling about him the faster now you see the World is striving to separate you from him. How many are they that go to knock off your fingers! O methinks, I see what tugging there is. The World is plucking, and the Devil is plucking: Oh, hold fast, I beseech you; hold fast, that no man take your Crown. Let the water that is sprinkled, yea, rather poured upon your Love, make it to flame up the more. Are You not betrothed unto Christ? Oh, Remember, Remember your Marriage-Covenant: Did you not take him for Richer for Poorer, for better for worse: Now prove your love to Christ to have been a true Conjugal love, in that you can love him when most slighted, despised, undervalued, [illegible]ed among men. Now acquit your selves, not to [illegible]owed Christ for the Loaves. Now confute the Accuser of the Brethren, who may be ready to suggest of the best of You, as he did of *Job*, *Doth he serve the Lord for nought?* And let it be seen that You loved Christ and Holiness purely for their own sakes, that You can love a naked Christ when there is no hopes of worldly advantage, or promoting of self-interest in following him.

Yet beware that none of you do stick to the ways of Christ and Religion upon so carnal an Account as this, because this is the Way that you have *already taken up*, and you count it a *shame* to recede from *your Principles*: I am very jealous lest some Professors should miss of ther Reward for this: Least they should be accounted Turn-coats and Hypocrites; therefore they will shew a stoutness of spirit in going on, since they have once begun, and cannot with honour retreat. Would you chose Holiness and strickness, if it were to do again. Would you enter your selves among

Gods

Gods poor people, if it were now first to do. Would you have taken up the Profession of Christ, though you had foreseen all this that is come and coming? This will do much to evidence your sincerity. But I forget that I am writing a Letter, being prone to pass all bounds when I have thus to doe with you. The Lord God remember and reward you & your Labours of Love. The Eternal God be your Refuge, and put under you his everlasting Arms. The Peace of God that passeth all understanding Keep your Hearts. Christs Legacie of Peace I leave with you, and Rest, with my dear affections to You all:

Your Embassador

in Bonds,

JOS. ALLEINE.

LETTER. XXIV.

[Counsel for Salvation.]

To the most Beloved, the Servants of Christ in Taunton, Salvation.

Most endeared Christians,

MY continual Solicitude for your State, will not suffer me to pass in quiet one week without Writing to you, unless I am extraordinarily hindred. Your Sincerity, Stedfastness, and Proficiencie in the Grace of God, is the matter of my earnest desire, and that which I should account my self happy in. I have a longing desire to see the Faces of you all, and (besides mine Expectation) shall (I trust) speedily have the opportunity to see you at the approaching Assizes, which I shall greatly rejoyce in, notwithstanding our coming may be otherwise attended with many Inconveniencies. In the mean time I send you a few Prison Counsels. As,

1. *To improve for Eternity the Advantages of your present State.* Though you are at many disadvantages with respect to the publick Ordinances, yet you have many wondrous and most happy Priviledges, which Spiritual Wisdom would make no small improvement of. Oh what a Mercie have you that you may serve God while you will in your Families! That you may be as much as you will with God in secret Prayer, and holy Meditation, and Self-examination! I beseech You consider what a Blessing You have above others, that have your Health, and a Competencie of the Comforts of this Life, and are free from those continual Pains, or Heart-eating Cares, that others are disabled by, from looking after God

God and their Souls, as You may do. Oh consider what a blessed Seed-time You have for Eternity! Now be wise and improve your happy Season, your day of Grace. Prepare for Death, make all sure: Press on towards the Mark, lay up in store for your selves a good Foundation against the time to come. In the Morning sow your Seed, and in the Evening withdraw not your Hand. Treasure up much in Heaven: what profit is it that You have more than others? more Libertie, more Comfort, more Health, more Wealth, than others? except You love God more, and serve him better than others. Now plie your Work, and dispatch your Businesse, so as that You may have nothing to trouble You upon your Death-beds.

2. *To consider also the Temptations, and Disadvantages of your State.* Studie to know your own weaknesses, and where your danger lies, that You may obviate Satan, and prevent your miscarrying: There is no Condition but hath its Snares. See that You acquaint your selves with his Devises, least You be beguiled by him, and caught in his Trap through your own unwarinesse. You that are well provided for in the World, had need to watch your selves least You fall in love with present things, least You be lifted up, least You trust in those Carnal props, and put confidence in the Creatures, least You warp, and decline, and baulk your duties through Carnal fear, and the desire of preserving your Estates. You that have little in the World, are not without your temptations neither: Oh take heed of envying others prosperity, of murmuring and discontent, of diffidence and distrustfulnes, of using indirect means to help your selves: Be sure You make not the Worlds pressures upon you, an excuse from your daily serving of God in your Families, and in secret. Set this down as your Rule, and unchangeable Resolution, that God and your Souls and your Families shall be looked duly and continually after, go the World which way it will. Consider what sins your Tempers, Relations, Callings, do most expose you to. Be not strangers to your selves. Prove your selves upright in keeping from your Iniquities.

3. *To Converse often with your Dust.* Brethren, we are going, we are going, the Grave waiteth for us: Oh forget not that Corruption is your Father, and the Worm your Mother, and your Sister. These are your poor Kindred that you must shortly dwell with, when you come to your long Home: Remember the days of Darkness which shall be many. Take every day some serious turns with Death. Think where you shall be a few days and nights hence, happy he that knew not what to morrow ment for 20 Years together. Believe it, you will find it no little thing to die. Think often how you are provided, how you should receive the Sentence of Death. Were you never within sight of Death? How did it look? What did you wish for most at that time? What did then trouble you most? Oh mark these things, and live accordingly. Often ask your Hearts, What if God should this night require my Soul?

4. *To serve your Generation with your might while you have time.* You have but a very little time to bring God any Glory here, or to do your Friends any good; now up and be doing. Now or never live in the deep and constant sense of the very little time that You have for this World, and the great Work You have to do. You are going whence You shall not return. There's no After-Game to be Plaid. What! But one cast for Eternity, and will You not be careful to throw that well?

Most dearly Beloved, I covet after your furtherance in Mortification, and Growth in Grace. And Oh that I could but represent Death to You, as shortly it will shew it self: Or could but open a Window into Eternity to You: How effectually would this do the work. Then the Cripple would fling away his Crutches, and betake himself to his Legs: Then the Slothful would pluck his Hand out of his Bosome, and shake off his Excuses, and be Night and Day at his work. Then the *Laodicean* would be recovered from his benumed frame; then we should have no Halving in Religion, no Lazy wishing and complaining; but men would plie the Oars to purpose, and sweat at their work.

But

But Oh unhappy man, how powerfully hath the World bewitched thee! How miserably hath Sin unmanned thee, that thou shouldst look no further than thou canst see, and to be taken up with present things, and forget so momentous Concernments as are before thee?

But You my Brethren, lift up your selves above the Objects of Sense: May You be men for Eternity, and carry it like those that seek for Glory, Honour, and Immortality. I am apt to be too long with You: I commend You to Divine Grace: my dearest Loves among You, I am

Yours in the Bonds of the

Gospel of our Lord Jesus

JOS. ALLEINE.

From the Prison at *Juel-chester*, *March* 5. 1665.

Let-

LETTER. XXV.

To the loving and moſt Beloved People, the Servants of God in Taunton, *Grace and Peace.*

Moſt dearly Beloved,

ALthough I am forced at the preſent, to be at a diſtance from You; yet I would not have you ignorant, that the dear remembrance of you is always freſh with me, and the care of your eternal Welfare is always living upon my heart. Therefore as my Beloved Friends I warn you, and ceaſe not to ſtir you up by way of remembrance, being jealous for you with a Godly jealouſie, that no man take your Crown. My dearly Beloved, I know you have many Enemies, and above all, I fear your boſom Enemies: and as the Watchman of the Lord, I give you careful warning, and exhort you all not to be high-minded, but fear. Bleſſed is the man that feareth always. Look diligently, leſt any of you fail of the Grace of God. You have made much and long Profeſſion of the Name of Jeſus Chriſt: Oh, look to your Foundations, ſee upon what Ground you ſtand. Look to your ſincerity. You muſt every one of you ſtand ſhortly before the Judgment Seat of Chriſt, and be tried for your lives: Oh, try your ſelves throughly firſt. 'Tis eaſie to miſtake Education for Regeneration, and common Conviction and Illumination for Converſion, and a partial Reformation and external Obedience, for true Sanctification. Therefore I beſeech you every one, to examine whether you are in the Faith. Prove your own ſelves. Tell not me, you hope you are ſincere, you hope you ſhall go to Heaven: Never put it off with Hopes, but pray, and try, and ſearch, till you are able to ſay, yea, and know, you are paſſed from Death to Life, and

that

that you know you have a Building, not made with hands, eternal in the Heavens.

Suppose I should ask you one by one, Where are your Evidences for Heaven? Could you make out your Claim? Can you bring me Scripture-proof? Can you shew me the Marks of the Lord Jesus? What mean you to live at Uncertainties? Brethren, it is an intollerable Ignorance for any of you in these dayes of glorious Light not to be able to tell the distinguishing Marks of a sound Believer. And it is intollerable carelessness of your everlasting Welfare, if you do not bring your selves to the Trial by these Marks. What are your hands filled with Books, and your ears filled with Sermons, that tell you so plainly from the word of God, how you shall know whether you are in Christ, and are you still to seek? Oh, stir up your own selves. Take heed, lest a Promise being left of entring into his Rest, any of you fall short of it at last by Unbelief. You are a Professing People, you pray, and you hear, and you run upon some Adventures for Jesus Christ: But, O look to your Sincerity. Look to your Principles, look to your Ends, else you may lose all at last. Examine, not onely, what is done, but whence 'tis done, look to the Root, as well as to the Fruit. Eye, not onely your Actions, but your Aims. Remember what a strict and severe Eye you are under. The Lord Jesus makes strict observation upon all your works and wayes. He observes, who of you be fruitful, and who be barren and unprofitable. He knows, who of you be thriving, and who be declining. He observes, who be warm and and who lukewarm: who be sound Christians, and who of you have only a name to live.

Return, O backsliding Christians: You have lost your former Convictions, and lost your former Affections. You are grown remiss in your watch, and your Zeal is turned into a kind of indifferencie, and your diligence into negligence. Your Care is turned into Security, and your tenderness into senslessness. Oh, your case is dangerous. The Lord Jesus hath a great Controversie with you. Oh, remember whence you

you are fallen, and repent, and do your first works. Strengthen the things that remain, and are readie to die. Oh, rub and chafe your swooning Souls, and ply them with warm applications, and rouzing considerations, till they recover their former heat. And know ye from the Lord, that the backsliders in heart shall be filled with his own wayes.

O ye barren and fruitless trees: Behold the Axe is lifted up to fell you to the ground, except you bring forth fruits, and those worthy of Repentance. May not Christ say to some among you, *Behold these three years have I come, seeking fruit, and finding none?* How is it then that you read not the Sentence passed on the fruitless Tree? O sleepy Professors, how long will you drive on in this heavy course? How long will you continue in an unprofitable and customary Profession? Would ye be the joy of your Lord, why know ye, that the thriving Plant is the Masters praise, and his hearts delight. Christians, put on, press towards the Mark, Be adding to your Faith, Virtue; and to Virtue, Knowledge, *&c.* See that you grow extensively, in being abundant in all sorts of good Works. Be pitiful, be courteous, gentle, easily to be entreated. Be slow to anger, soon reconciled. Be patient, be ye temperate, be ye cheerful. Study not every one onely his own things, but the good of his Neighbour. Think it not enough to look to your own Souls, but watch for others Souls. Pray for them, warn them, be kind to them, study to oblige them, that by any means you may win them, and gain their Souls.

Labour to grow intensively, to do better the things that you did before, to be more fervent in Prayer, more free and and willing in all the ways of the Lord, to hear with more profit, to examine your selves more thorowly, to mind Heaven more frequently than heretofore.

And you, O carnal and unsound Professors, that reckon your selves to be in Christ, but are not new Creatures; that because you have the good opinion of the Godly, and are outwardly conformable to the Wayes of God, perswade your selves you

you are in a good condition, although your hearts have not yet to this day been renewed: O Repent speedily. Repent and be converted. What though we cannot distinguish the Tares from the Wheat? Yet the Lord of the Harvest can. Christ will find you out, and condemn you for rotten and unsound, unless you be soundly renewed by repentance, and effectually changed by converting Grace.

Brethren, I fervently wish your Salvation, and to this while I am able, I shall bend my ardent endeavoors, I am now taking advice for my health, and hope in some few Weeks to be restored to you. In the mean time I commend me to Your Prayers, and you to the Grace of God, remaining

Yours in the Lord Jesus,

JOS. ALLEINE.

Dorchester, July 7th. 1666.

LET-

LETTER XXVI.

[The Character and Priviledges of true Believers.]

To the Loving and Beloved People, the Servants of God in Taunton, *Salvation.*

Most dearly Beloved,

I Longed to hear of your Welfare, but by reason of the Carryers intermitting his Journeys, could not till now obtain my desires, neither had I Opportunity till the last Week of writing to you. I rejoyce to hear by Mr. *Ford*, of Gods continual goodness towards you; he is your Shepherd, and therefore it is that you do not want. Me you have not always, but he is ever with you, his Rod and his Staff shall comfort you; Nay, more than all this, you may hence conclude comfortably for all times, yea, for the whole Eternity to come. Surely Goodness and Mercie shall follow you all the days of your Lives, and you shall dwell in the House of the Lord for ever.

In this, my dear Brethren, in this rejoyce, and again I say rejoyce, that God is ingaged in so near and so sweet relation to you. Doubtless your Souls shall Lodge in Goodness, and be provided for carefully, and lie down in everlasting safety, that have the Almighty for your Shepherd. Blessed are the Flock of his Hands, and the Sheep of his Pasture, happy is the People that is in such a Case.

But who are Christs Sheep?

Not all Professors, I beseech you take heed how you rest in Profession. It is not *Profession*, but *Conversion* that turns a man from a Swine to a Sheep. Let none of you be deceived, nor

nor flatter your ſelves, that becauſe you bear the Name of Chriſtians, and do many things, and have eſcaped the open groſe pollutions of the World, therefore you are ſurely among the number of Chriſt true Sheep. All this you may attain to, and yet be but waſhed Swine; here muſt be an inward deep and thorow and univerſal Change upon your Natures, Diſpoſitions, Inclinations, or elſe you are not Chriſts Sheep.

In a word, if you will be put out of doubt whether you are his Sheep or not, you muſt trie it by this certain Mark that Chriſt ſets upon all his Sheep, even your *Sanctification*, you that will ſtand to the trial, anſwer me truly and deliberately to theſe Queſtions. Do you hate every ſin as the Sheep doth the Mire? Do you regard no Iniquity in your Hearts? Do you ſtrive againſt, and oppoſe all Sin, though it may ſeem never ſo neceſſary, never ſo natural to you, or have you not your ſecret Haunts of evil? For every Swine will have his ſwill. Do you abſtain from ſin out of fear, or out of diſlike? Are You at peace with no ſin, or do you not hide ſome Iniquitie as a ſweet morſel under your Tongue? Is there not ſome practice that You are not willing to know is a ſin for fear you ſhould be forced to leave it? Do you love the Commandment that forbids your ſin, or do you not wiſh it out of the Bible, as that evil man wiſhed God had never made the Seventh Commandment? Again, how do You ſtand affected towards Holineſs? Do you love it? Do you chooſe it? Do You hunger and thirſt after it, and deſire it more than any Temporal good? Have You choſen the way of Gods Precepts, and had rather live Holily than be allowed to live in your ſins? Do You in your very Hearts, prefer a Godly ſtrict Life in communion with and conformity to God, before the greateſt proſperitie of the World? Do You choſe Holineſs, not out of bare neceſſity, becauſe You cannot go to Heaven without it, but out of *love* to it, and from a deep ſenſe that You have of the ſurpaſſing Excellency, and Lovelineſs, and Beauty of it? If it be thus with You, You are the Perſons that the Lord Jeſus hath marked for his Sheep.

And now, Come ye Bleſſed, all that have this Mark upon You, come and underſtand your happineſs; You are marked out for preſervation, and let it go how it will with the reſt,

rest; this I know, it shall go well with you that fear the Lord, that fear before him. You are the Separated Ones, the Sealed Ones, Upon whom the Angel hath set the Seal of the Living God; and so you are redeemed unto God from among men, being the First-fruits unto God, and unto the Lamb, and have your Fathers Name written in your Fore-heads.

Hear, O Beloved Flock, I may give you the Salutation of the Angels, *Hail, You are highly favoured of the Lord, Blessed are you among men*; though you are but poor and despised, and like little *Benjamin* among the thousands of *Judah*, You carry away the Blessing and the Priviledge from all the rest. God hath done more for the least of you than for the whole World of Mankind besides, put all their mercies together. *Fear not little Flock, it is your Fathers good pleasure to give you the Kingdom. Blessed are you of the Lord for yours is the Kingdom of Heaven.* All that the Scripture speaks of that Kingdom of Glory, that Kingdom of Peace, of Righteousness, that Everlasting Kingdom, it speaks it all to you. Behold your Inheritance, See that you believe. What know you not your own selves? You are the Sons of God, Inheritours of the Kingdom of Heaven, Joynt Heirs with Christ the Lord of Glory. Doe you believe this? Take heed you make not God a Lyar: His Word is nigh you: Have you not the Writings in your hands? Do I speak any thing but what God hath spoken? Shall I tell you of the things which shall be hereafter? Why thus it shall be. The Son of man shall come in his Glory, and all his holy Angels with him: Then shall he sit upon the Throne of his Glory, and he shall separate you as a Shepherd divideth the Sheep from the Goats, and he shall set you at his own right hand, Then shall the King say, *Come ye Blessed of my Father, inherit the Kingdom prepared for you.*

Do you believe yet? Do you throughly belive? If so, then my work is done, then I need not bid you *Rejoyce*, nor bid you be *Thankful*, only *Believe*. Do this and do all. *Believe* and you *will rejoyce* with Joy unspeakable, and full of Glory. *Believe* and you will be *Fruitful*, and shew your Faith by your works. *Believe* and you will *Love*, for Faith work-

worketh by Love. In a word, keep these things upon your Hearts by daily and lively Consideration, and this will bring Heaven into your Souls, and ingage you to all manner of holy Conversation, and Godliness. This will mortifie you to the World, the grand Enemie which I advise, nay, I charge you to beware of. When *Saul* had gotten his Kingdom, he left off taking Care for the Asses. O Remember yours is the Kingdom: What are You the better that You have all this in your Bibles, if you do not weigh it by frequent and serious Consideration, and ponder these sayings in your Hearts. Beloved, I have written these things to *you* that your joy may be full. And now Peace I leave with *you*, I am Christs Embassador to you, an Embassador of Peace; his Peace I pronounce unto you: In his Name I bless you. Farewel in the Lord, I am

The fervent Well-wisher,

of your Souls,

JOS. ALLEINE.

Devises, *June* 29. 1666.

Let-

LETTER XXVII.

[Of the Second coming of Christ.]

To the Faithful, and Beloved, the Servants of God in Taunton, *Grace and Peace.*

Loving and most dearly Beloved,

THough I trust my Bonds do preach to You, yet methinks that doth not suffice me, but the Conscience of my Duty, and the workings of my Heart towards You, are still calling upon me to stir You up by way of Remembrance, notwithstanding You know and be established in the present Truth. And if *Paul* do call upon so great an Evangelist as *Timothy*, to *Remember that Jesus was raised from the dead according to the Gospel*, why should not I be often calling upon my self, and upon you, my dearly Beloved, to remember and meditate upon, and closely apply the great and weighty Truths of the Gospel, which You have already received? And in truth, I perceive in *my self and you* another manner of heat and warmth in the insisting upon the *plainest Principles* of Christianity, and the setting *them* home upon *mine own heart and yours*, than in dwelling upon any more *abstruse Speculations*, in the clearest handling of which the Preacher may seem to be too much like the Winter nights, very bright, but very cold.

But now, my Brethren, I shall not with *Paul* call upon You so much to remember the Resurrection of Christ, as the *Return* of Christ: *Behold, He cometh in the Clouds, and every Eye shall see him*; Your Eyes and mine Eyes: and all the Tribes of the Earth shall mourn because of him: But we shall lift up our heads, because the Day of our Redemption draweth

draweth nigh: This is the Day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess my self undone, my Preaching is vain, and my suffering is vain, and the Bottom in which I have intrusted all my hopes is for ever miscarried. But I know whom I have trusted: We are built upon the Foundations of that sure Word, we are not built upon the sand of Mortalitie. Nor do we run so as uncertainly, but the Word of the Lord abideth for ever, upon which Word do we hope; How fully doth this Word assure us that this same Jesus that is gone up into Heaven shall so return, and that he shall appear the Second time unto Salvation, to them that look for him. Oh, how sure is the thing! How near is the time! How Glorious will his Appearing be!

The thing is sure, the Day is set, God hath appointed a Day wherein he will judge the World by that man whom he hath ordained; The manner of it is revealed, *Behold the Lord cometh with ten thousand of his Saints:* The Attendants are appointed and nominated. *The Son of Man shall come in his Glory, and all his holy Angels with him.* The thing You see is established, and every circumstance is determined. How sweet are the words that dropped from the pretious Lips of our departing Lord! What generous Cordials hath he left us in his parting Sermons, and his last Prayer! And yet of all the rest those are the sweetest, *I will come again and receive you to my self, that where I am, there you may be also.* What need you any further witness: You have heard him your selves, assuring you of his Return. Doubtless he cannot deceive you, you have not onely known, but seen and felt the Truth of his Promises.

And will he come? Tremble then ye Sinners, Triumph ye Saints, Clap your hands all ye that look for the Consolation of *Israel.* O Sinners, where will you then appear? How will you look upon him whom you have pierced? Whom you have persecuted? Whose great Salvation you have neglected and despised? Woe unto you that ever you were born, unless you should then be found to be *New-born.*

But you, O Children of the Most High, how will you forget your travel, and be melted into Joy. This is he in whom you have believed; whom having not seen ye loved. But

how will Love and Joy be working (if I may so speak) with pangs unutterable when you shall see him, and hear his sweet Voice commending, applauding, approving of you, and owning you by Name before all the World. Brethren, thus it must be, the Lord hath spoken it. See that you stagger not at the Promise, but give Glory to God by Believing.

Again, the Time is near, *Yet a little while, and he that shall come will come. Behold, I come quickly*, saith he: And again, *The Lord is at hand*: Sure You are, that death cannot be far off. O Christian, thou dost not know but the next year, nay, possibly the next week, thou mayest be in Heaven. Christ will not long endure thine absence, but will have thee up to him till the time of his General appearing; when he will take us up altogether, and so we shall be ever with the Lord.

Soul believest thou this? If thou dost indeed, what remains but that thou shouldest live a Life of Love and Praise; studying to do all the good thou canst till thou come to Heaven; and waiting all the days of thine appointed time till thy change shall come. O my Soul, look out and long. O my Brethren, be you as the Mother of *Sisera*, looking out at the Windows, and watching at the Lattices, saying, why are his Chariot-wheels so long a coming. Though the time till you shall see him be but very short, yet love and longing make it seem tedious.

My Beloved, comfort your hearts with these words: Look upon these things as the greatest realities, and let your affections be answerable to your expectations. I would not have told you these things unless I had believed them: for it is for this hope that I am bound with this Chain. The Blessing of the Holy Trinity be upon You, I am yours and will be. The God of Peace be with you, I Rest,

Your Embassador in Bonds,

JOSEPH ALLEINE.

From the Prison at *Juel-chester, August* 5. 1666.

LET-

LETTER XXVIII.

[Of the Love of Christ.]

To his most endeared Friends, the Servants of God in Taunton, *Salvation:*

Most dearly Beloved,

METhinks my Breſts are not eaſie unleſs I do ſet them forth unto you. Methinks there is ſomething ſtill to do, and my Weeks work is not ended, unleſs I have given my Soul vent, and imparted ſomething to the Beloved flock that I have left behind. And Oh, that my Letters in my abſence might be uſeful to you! Aſſuredly it is my joy to ſerve You, and my Love to you is without diſſimulation: witneſs my twice loſt Liberties, and my impaired Health, all which I might have preſerved, had it not been for my readineſs to miniſter to you.

But what do I ſpeak of my Love? It is the Senſe of the infinite Love of God your Father that I would have to dwell upon you. Forget me, ſo you remember him. Let me be very little, ſo he be very lovely in your Eyes, ſet him be as the Bucket that goes up, though I be as the Bucket that goes down. Bury me, ſo that you do but ſet the Lord always before you. Let my Name be written in the duſt, ſo his Name be written deep upon all your Souls.

O Lord, I am thy Servant, truly I am thy Servant, Glorifie thine own Name by me, and thou ſhalt have my hand to it, that I will be content to be hid in obſcurity, and to diſappear through the overcoming luſtre and brightneſs of thy Glory.

Brethren, underſtand mine Office, I Preach not my ſelf,

 but

but the Lord Jesus Christ, and my self your Servant for Jesus sake. Give him your hearts, and I have my Errand. I am but the Friend of the Bridegroom, and my Business is, but to give you to understand his Love, and to gain your hearts unto him. He is an Object worthy of my Commendations, and of your affections. His Love is worth the writing of, and worth the thinking of, and worth the speaking of. O my Brethren, never forget, I beseech you, how he loveth You. He is in Heaven, and You are on Earth; he is in Glory, and You in Rags; he is in the shining Throne, and you in dirty Flesh, and yet he loveth you. His heart is infinitely tender of you, even now while he is at the right hand of the Majesty on High. How feelingly doth he cry out at the hurt of his poor Members on Earth? *Saul, Saul, why persecutest thou me!* Oh, of what quick Sense is the Sense of our dear Lord unto us! when we are touched on Earth he feels it in Heaven.

Brethren, Christ is real in all that he speaks unto you: He is not like a flourishing Lover, who fills up his Letters with Rhetorick, and hath more care of the dress of his Speech, than of the Truth. Who ever gave Demonstration of the reallity of his Love at so dear a rate as Christ hath done? Men do not use to die in jest: Who will impoverish himself to enrich his Friend? and divest himself of his honour to advance him? and debase himself to admiration below his own degree, to contract affinity with him? and all this but to make him believe that he loves him.

Brethren, possess your very hearts with this, that Christs love doth go out with infinite dearness towards you. Even now while he is in all his Glory, he earnestly remembers you still. This is the High Priest that now is entred into the Holy of Holies, doth bear your names particularly, remembring every poor Believer by name. He bears your names, but where? upon his Breastplate, upon his Heart, saith the Text, *Exod.* 28. 29. Ah Christians, I may salute you as the Angel did *Mary, Hail you that are highly favoured: Blessed are you among men.* Sure your Lot is fallen in an happy place;

place; What in the Bosom of Christ? yea, and verily you may believe, and doubt not. I may apply that of *Gabriel*, *O Daniel, thou art greatly Beloved*, unto you; you are beloved indeed, to have your Names written upon the very heart of Christ now he is in Glory.

Oh, let his *Name* be written then on *your* hearts. Do not write his Name in the Sand, when he hath written yours upon his *own Breſt*! Do not forget him who hath taken ſuch care, that while he is, he may never forget you, having recorded your Names not only on his *Book*, but on his *Fleſh*, and ſet you as a Seal upon his Heart. He hath you upon his heart, but why? For a Memorial before the Lord continually, ſo ſaith the Text. Beloved, your Lord is ſo far from forgetting you in all his Greatneſs and Glory, that he is gone into heaven on purpoſe there to preſent you before the Lord, that you may be always in remembrance before him. O Beloved, Glory, yea, and Triumph in his Love. Doubtleſs it muſt go well with us. Who ſhall condemn? It is Chriſt that died, and roſe again, and is now making Interceſſion. His Intereſt is potent. He is always preſent. Our Advocate is never out of Court. Never did Cauſe miſcarry in his hand. Truſt you ſafely in him. Happy is that man for whom he ſhall undertake to ſpeak.

Oh, the Riches of Chriſts Love! He did not think it enough to die for You. His Love and care doth not end with his natural Life on Earth, but he ever liveth to make Interceſſion for us. His Love is like his Life, ever, ever: Knowing no remiſſion in degree, nor intermiſſion of time, no ceſſation of working, but is ever, ever, in motion towards us.

But when ſhall I end, if I ſuffer my Soul to run out its length, and my running Pen to enlarge according to the demenſions of this boundleſs Field of Divine Love? If the Pens of all the World were imployed to write Volumes of Love, if the Tongues of all the living were exerciſed in nothing elſe but talking of this Love; If all the Hearts that

be were made up of Love; and all the Powers and affections of the mind were turned into one, to wit, the power of Love, yet this were no leſs than infinitely too little, either to conceive, or to expreſs the greatneſs of Chriſts Love.

O my dearly Beloved, may your Souls be ſwallowed up in this Love. Think, and think while you will, you can never think how much You are beloved. See that ye love again by way of *Gratitude*, though not of *Requital*: What though your Souls be but narrow, and your powers but little, yet love him with all you have. Love him with all your hearts, and all your ſtrength. To the Meditations, and to the Embraces of Divine Love I leave you, thinking it now not worth while to tell You of my Love, Remaining

Yours in the Bonds of your moſt dear Lord Jeſus,

IOS. ALLEINE.

Auguſt 11, 1665.

LET-

LETTER XXIX.

[Warning to Professors of their Danger.]

To the most Beloved People, the Servants of God in Taunton, *Salvation:*

Most dear Friends,

MY top Joy is, that my Beloved is mine and I am his: but next to that I have no Joy so great as that You are mine and I am yours, and You are Christs. My Relation to Christ is above all; He is my Life and my Peace, my Riches, and my Righteousness: He is my Hope and my Strength, and mine Inheritance, and my Rejoycing: In him will I please my self for ever, and in him will I glory. I esteem my self most Happy and Rich, and safe in him, though of my self I am nothing. In him I may boast without Pride, and glory without Vanity. Here is no danger of being overmuch *pleased*; neither can the Christian exceed his Bounds in overvaluing his own Riches, and Happiness in Christ. I am greatly pleased with the Lot that is fallen to me: the Lord hath dealt bountifully with me, and none shall stop this my confidence of boasting in Christ. But as my Lot in him is above all, so I will assure You, it is no small content to me, that my Lot is fallen with You. And though many difficulties have fallen to my Lot among You (for I have broken my health and lost my Liberty once and again, for Your sakes) yet none of these things move me. I wish nothing more than to spend and to be spent upon the service of your Faith. I bless the Lord for it as an invaluable Mercie, that ever he called me to be an Embassadour of the Lord Jesus Christ to You-wards. In this station I desire to approve my self to

him, and that I am withdrawn from my Work for a season, it is but that I may return to you refreshed, and inabled for my Work among You. You may not think that I have forgotten You, and consulted my own ease and pleasure: but if God prosper my Intentions, I shall be found to have been daily serving You in this Retirement. I will assure You, I am very tender of preserving all that little strength that God doth and to me entirely for Your sakes; being resolved not so much as once to broach the Vessel till I draw forth to You. I bless the Lord, I am in great tranquility here in this Town, and walk up and down the Corporation without any Questi-on or blame. Only it hath pleased the Lord to add to my Affliction since my coming, by taking away my dear Father, the day of whose glorious Translation was the day after my arriving here. But I bless the Lord, I do believe and expect the Return of the Redeemer with all his Saints, and the most glorious Resurrection of my own dead Body with all Believers: and this makes me to rest in Hope, and fills me with unspeakable more Joy than the death of my self or any other Saint can with grief. And now I make it my business to be rendred serviceable to You; and do by this return You my hearty thanks for your earnest Prayers and Intercessions to God in my behalf, for it is he that must do the Cure: I seem to my self to be retired to this place as a Vessel rent and shatter'd and torn in the Service, that is come to recruit in the Harbour: And here I am as it were rigging, and repairing, and Victualling to put forth again in the Service: which I shall do with the first Wind, as soon as I am ready. What is my life unless I am serviceable? And though I must for the present forbear my wonted Labour, yet I shall not cease to exhort You, and call upon You while I am absent from You, to stand fast, and to grow up in your Holy Faith.

Be warned, my dearly Beloved, that You fall not upon those dangerous Rocks upon which so many Professors have been split.

There are three Things which I beseech you carefully to beware of.

First, *Left while Christ is in your mouths the world run away with your hearts*: There is many a seeming Professor that will be found a meer Idolater? Many a Soul goes down to

Hell

Hell in this sin in the midst of his Profession, and never disserns it till it be too late. Remember, I beseech You, that the *Oxen*, the Farm, wife, Merchandise, all of them lawful Comforts, did as effectually keep men from a sound and saving closing with Christ, as the vilest lusts of the worst of men. Whatever You find your hearts very much *pleased* in, and in love with, among these earthly Comforts, set a mark upon that thing, and remember that there lies your greatest danger. What you love most you must fear most: and think often with your selves, This, if any thing, is like to be my ruine. Oh, the multitudes of Professors that perish for ever by the secret hand of this mortal Enemy, I mean the over-valuing of Earthly things. The Hearers compared to the thorny Ground, did not openly fall away and cast of their Profession, as the stony Ground did; but while others withered away, the blade of Profession was as green and fresh as ever; & yet their inordinate affection to the things of this life did secretly undo all at last. Little do most Professors think of this, while they please themselves in their estates, while they delight themselves so freely in their Children, in their Wives, in their Habitations and possessions; that *these* be the things that are like to undoe them for ever. How little is that Scripture thought of which speakes so dreadfully to wordly Professors; *Love not the world, for if any man love the world, the love of the Father is not in him.* Are there not many among us, who though they do keep up Prayer add other holy Duties; yet the strength and vigour of their hearts goeth out after earthly things? And these are their chief Care and their chief Joy. Such must know, that they are none of Christs, and they were better to understand it now, and seek to be renewed by Repentance, then hereafter when there shall be no place for Repentance.

Secondly, *Lest while iniquity doth abound, your love to Christ doth wax cold.* Remember what an Abomination *Laodicea* was to Christ, because she grew so luke-warm; and what a Controversie he had with *Ephesus*, a sound Church, because she did but slacken & grow more remiss in her love. A Friend is born for Adversity; and now is the time, if you will prove the sincerity of your love and friendship to Jesus Christ by following him zealously, resolvedly, fully, now he is most rejected and opposed.

Thirdly,

Thirdly, *Left you keep up a barren and fruitleſs Profeſſion, without Progreſſion:* See to it my Brethren, that You be not onely Profeſſors, but proficients: Many Profeſſors think all is well becauſe they keep on in the Exercises of Religion; but alas! You may keep on Praying, and hearing all the Week long, and yet not be one jot the further. Many there are that keep going, but it is like the Horſe in the Mill, that is going all day, but yet is no further than when he firſt began. Nay, it ofttimes happens in the Trade of Religion, as it doth in Trading in the World, where many keep on in Trading ſtill, till for want of care and caution, and examining their accounts whether they go forward or backward, they Trade themſelves out of all. Oh, look to it, my Brethren, that none of You reſt in the doing of Duties, but examine what comes of them. Otherwiſe as You may Trade your ſelves into Poverty, ſo you may hear and pray your ſelves into hardneſs of heart, and deſperate ſecurity, and formality. This was the very Caſe of wretched *Laodicea*, who kept up the Trade of Religious Duties, and verily thought that all was well, becauſe the Trade ſtill went on, and that ſhe was increaſed in ſpiritual Goods, and in a gaining way: but when her accounts were caſt up at laſt, all comes to nothing, and ends in wretchedneſs, poverty, and nakedneſs. Moſt dear Brethren, I wiſh and pray for the proſperity of you all: but above all, I wiſh your Souls proſperity, with which, after my moſt dear Loves to You all, having already exceeded the bounds of an Epiſtle, I commend You to the living God, Remaining

Your fervent wellwiſher and Embaſſador

in Chriſt.

JOS. ALLEINE.

Bevizes June 22. 1666.

LET-

LETTER. XXX.

[An Admiration of the Love of God.]

To the Loving and most dearly Beloved, the Servants of God in Taunton, *Salvation.*

My most dear Friends,

I Love you, and long for you in the Lord, and I am weary with forbearing that good and blessed Work that the Lord hath committed to me, for the furtherance of your Salvation. How long Lord, how long shall I dwell in silence! How long shall my Tongue cleave to the Roof of my Mouth! When will God open my Lips, that I may stand up and praise him? But it is my Fathers good pleasure yet to keep me in a total disabilitie of publishing his Name among you; unto him my soul shall patiently subscribe. I may not, I cannot complain that he is hard to me, or useth me with Rigour: I am full of the Mercies of the Lord, yea, Brimful and running over, And shall I complain? Far be it from me.

But though I may not murmur, methinks I may mourn a little, and sit down and Wish, O if I may not have a Tongue to speak, would I had but Hands to Write, that I might from my Pen drop some heavenly Councels to my Beloved People. Methinks my feeble Fingers do even Itch to Write unto you, but it cannot be, alas my Right-hand seems to have forgot her cunning, and hath much ado with trembling to lift the Bread unto my Mouth. Do you think you should have had so little to shew under my Hand, to bear witness of my Care for you, and Love to you, if God had not shook my Pen as it were out of my Hand? But all that he doth is done well, and wisely, and therefore I submit. I have purposed

posed to borrow Hands wherewith to Write unto my Beloved' rather than to be silent any longer.

But where shall I begin, or when should I end? If I think to speak of the Mercies of God towards me, or mine enlarged Affections towards you, methinks I feel already how strait this Paper is like to be, and how insignificant my Expressions will be found, and how insufficient all that I can say will prove at last to utter what I have to tell you; but shall I say nothing because I cannot utter all, this must not be neither.

Come then all ye that fear the Lord, come and I will tell you what he hath done for my Soul. O help me to love that precious Name of his, which is above all my Praises. O love the Lord all ye his Saints, and fear before him! magnifie the Lord with me, and let us exalt his Name together! he hath remembred my low estate, because his Mercie endureth for ever. O blessed be you of the Lord, my dearly Beloved, O thrice blessed may you be for all your Remembrances of me before the Lord, you have wrestled with the Lord for me, you have wrestled me out of the very Jaws of Death it self: O the strength of Prayer! Surely it is stronger than Death. See that You ever honour the power and prevalencie of Prayer: Oh be in love with Prayer, and have high and venerable thoughts of it. What Distresses, Diseases, Deaths can stand before it? Surely I live by Prayer, Prayer hath given a Resurrection to this Bodie of mine, when Phisitians, and Friends had given up their hopes.

Ah my dearly Beloved, methinks it delights me to tell the Story of your Love, how much more of the Love of God towards me. I have not forgotten, O my dearly Beloved, I have not forgotten your tender Love in all my Distresses. I remember your Kindness to me in my Bonds, when once and again I was delivered up to a Prison for your sakes. I remember with much delight, how You refreshed and comforted me in my Tribulations, how open your Hearts were, and your Hands were not straightned neither, for I was in want of nothing. I may not, I must not forget what painful Journies you took to visit me, when in places Remote the Hand of the Lord had touched me, and though my long Sickness was almost incredible Expensive to me, yet your

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Supplies did not a little lighten my Burthen.

And though I put it last, yet I do not mind it least, that You have been so readie in returning Praises to God in my behalf, your Thanksgiving to God, my dear Brethren, do administer abundant cause to me of my giving thanks unto You.

And now my Heart methinks is big to tell You a little of my Love to You, surely You are dear unto me; but though it be sweet to tell the Story of Love, yet in this I will restrain my self. For I fear least as the Wise man saith of the beginning of strife, so I should find of the beginning of Love, that it is like the letting forth of the Water; and the rather I do forbear, because I hope You have better Testimonies than Words, to bear Witness herein unto You.

But if I sing the Song of Love, O let Divine Love overcarry the Praise; I found my self in straights when I began to speak of the natural Love between my dear People, and an unworthy Minister of Christ to them, and it seemed that all that I have said was much too little, but now I have to speak of the Love of God, it seems to be by far too much.

O infinite Love never to be Comprehended, but ever to be Admired, Magnified, and Adored by every Creature! O let my Heart be filled, let my Mouth be filled, let my Papers be filled, ever ever filled with the thankful Commemoration of this matchless Love. O turn your Eyes from other Objects! O Bury me in Forgetfulness, and let my Love be no more mentioned nor had in remembrance among You, so that You may be throughly possessed and inflamed with the Love of God. This, my Beloved, this is that Love which is ever to be Commended, and Extolled by You. See that You studie this Love, fill your Souls with wonder, and feast your Souls with joy, and be ravished with rich contentment in this Divine Love: Take your daily walk, and lose your selves in the Field of Love: Drink, O Friends, ye drink abundantly, O Beloved, fear no excess. O that your Souls may be drencht and drowned in the Love of Christ, till You can every one say with the ravisht Spouse, *I am sick of Love*. Marvel not that *I* wander here, and seem to forget the bounds of a Letter, this Love obligeth me, Yea, rather constraineth me. Who in all the Earth should admire

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and commend this Love if *I* should not? *I* feel it, *I* taste it, the sweet Savour thereof Reviveth my Soul, it is Light to mine Eies, and Life to mine Heart; the warm Beams of this blessed Sun, O how have they Comforted me, Ravished, and Refreshed me both in Bodie and Soul! My benumed Limbs, my withered Hands, my feeble Knees, my Bones quite naked of Flesh do yet again Revive through the Quickning, Healing, and Raising influence of Divine Grace and Love. Now my own Hands can feed me, and my own Feet can bear me, my Appetite is quick, my Sleep comfortable, and God is pleased to give some increase continually though by insensible Degrees; And shall not *I* praise that Love and Grace that hath done all this for me? Yea, what is this to all *I* have to tell You? My Heart is enlarged, but *I* told You Paper could not hold what *I* have to speak of the Goodness of the All-Gracious God, in which *I* live. *I* am forced to end, least you should not bear my length. My deerlie Beloved, *I* send my Heart unto You, divide my Love amongst you all, and particularly tender it to your Reverend and Faithful Pastour, whose Prudence with you, and Painfulness, and Watchfulness over you, and Zeal and Courage for you in so dangerous a time, is matter of my great Joy and Thanksgivings unto God. The Grace of our Lord Jesus be with you all. Fare you well in the Lord, I remain

Your unworthy Minister and fervent Well-wisher in the Lord,

JOS. ALLEINE.

Let-

LETTER. XXXI.

To the most endeared People, the Inhabitants of Taunton, *Salvation.*

Most dearly Beloved and longed for, my Joy and Crown,

MY Hearts desire and Prayer for you is, that you may be saved. This is that which *I* have been Praying and Studying, and Preaching for these many *Years*; and this is the end of my Ventering, and Suffering, and Writing at this present time. God that knoweth all things, he knoweth that this is my Wish; Oh that I could but come at their Souls! And that this is the Prize and the Gain that I Run for, that I might win Souls. I seek not other Gifts, give me your Hearts, let me but part between your sins and You; suffer me but to save You; give me leave to carry you over to Jesus Christ, and I will not ask you any more. I will serve You gladly, I will suffer for You thankfully; so I may but save You. Do not wonder why *I* follow you so pressingly, why *I* call upon you so frequently; let not my importunitie be grievous to You, all this is but to save You. Christ did not bethink his Blood, and shall *I* bethink my Breath, or Ink, too dear in order to your Salvation? What pitie is it, that any of You should miscarry at last, under the power of Ignorance, or by a prophane Negligence, or a formal and lifeless Profession of strict Godliness.

Beloved, *I* am afraid of You lest (as to many of You) *I* have run in vain. *I* cannot but most thankfully acknowledg, that (considering the Paucity of those that are saved) there are not a few of You who are the joy of your Ministers, and the Glory of Christ: But it cannot be dissembled, that far the greater number give little ground to Hope, that they

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are in the state of Salvation. And must not this be a pinching thought, to a compassionate Teacher, to think, that he cannot for his heart perswade men, but that the most of them will wilfully throw away themselves? *Is it* not a woful sight, to behold the Devils driving a great part of our miserable Flocks (as they did once the Herd of Swine, the Keepers themselves amazed looking on.) *I* say, driving them violently down the Hill, till they be choked in the Water, and drowned irrecoverably in the Gulf of endless Perdition? Ah miserable spectacle! What through the wilful blindness of some, what through the loseness and sensuality of others, what through the Halving, and Cold, and customary Religion of others, how great a number of our poor Flocks, is Satan like to carry utterly away from us, after all that hath been done to save them?

Yet *I* cannot but call after them. Hearken unto me, O ye Children. How long will ye love Vanitie, and follow afLeasing, and trust in lying Words? As the Lord liveth You are lost, except you turn; Wherefore turn your selves and live ye. Ah how Mercie woeth you! How it waiteth to be gracious to you! Hear, O Sinners, hear. See you not how the merciful Saviour of the World stretcheth forth his Hands all the day long, and spreadeth forth his Wings, and calleth you as a Hen doth her Chickens! Hear you not the soundings of his Bowels? He hath no need of You; Yet how do his Compassions melt over perishing Sinners? His Heart is turned within him, And shall not this turn your hearts? His Repentings are kindled together; and shall not this lead You to Repentance? Behold, he standeth at the Door and knocketh. O man wilt thou keep Jesus at the door, and lodge *Barrabas* in thy Bosome? And prefer thy cruel Lusts before thy Compassionate Lord? Oh his melting love to sinners! He calleth after them, *Isa.* 55. 1. He weepeth over them, *Luke* 19. 41, 42. He crieth to them, *Prov.* 1. 21, 22, 23. How long ye simple ones, will you love simplicity? Will you not be made clean? When shall it once be? Why will you die? Turn you at my Reproof: Behold, *I* will pour out my Spirit upon you. Sinner, art thou not yet melted? Oh come in at his loving Calls, Come out from thy sins: Touch the Scepter of Grace and live: Why shouldest thou be dashed in pieces by his

Iron

Iron Rod? Kiſs the Son: Why ſhouldſt thou periſh in the way? Set up Jeſus as thy King, leſt he count thee for his Enemie, becauſe thou wouldſt not that he ſhould Reign over thee, and ſo thou be called forth and ſlain before him. Oh how dreadful will this Caſe be, to periſh under the pitiful Eyes of his Mercy, and to die by the Hand of a Saviour! Oh double Hell, to have thy Redeemer become thine Executioner! And the Hand that was ſo long ſtretched forth to ſave thee, to be now ſtretched forth to ſlay thee! And the merciful Heart of Chriſt himſelf hardned againſt thee, ſo as that he ſhould call thee forth, and with his own Hand hew thee in pieces, (as *Samuel* did *Agag* before the Lord.)

But I have been too too long in prefacing to what I intended forthwith to have fallen upon: Indeed I am apt to run out in matters that do ſo nearly touch upon your greateſt Concernments.

Beloved, I deſpair of ever bringing You to Salvation, without Sanctification: Or poſſeſſing You with Happineſs, without perſwading You to Holineſs. God knows I have not the leaſt hope ever to ſee one of your Faces in Heaven, except You be Converted and Sanctified, and Exerciſe your ſelves unto Godlineſs. This is that I drive at. I beſeech You ſtudie to further *Perſonal Godlineſs*, and *Family Godlineſs*.

1. *Perſonal Godlineſs.* Let it be your firſt care to ſet up Chriſt in your Hearts. See that you make all your worldly Intereſts to ſtoop to him, that You be intirely and unreſervedly devoted unto him. If You wilfully, and deliberately, and ordinarily barbour any ſin, You are undone. See that You unfeignedly take the Laws of Chriſt, as the Rule of your Words, Thoughts, and Actions; and ſubject your whole Man, Members and Mind, faithfully to him. If You have a true reſpect to all Gods Commandments, You are ſound at Heart. O ſtudie to get the Image and Impreſs of Chriſt upon you within. Begin with your Hearts, elſe you Build without a Foundation. Labour to get a ſaving Change within, or elſe all External performances will be to no purpoſe. And then ſtudie to ſhew forth the Power of Godlineſs in the Life. Let Piety be your firſt and great Buſineſs. 'Tis the higheſt point of Juſtice, to give God his due. Beware

that none of You be a Prayerless Person; for that is a most certain discovery of a Christless, and a Graceless Person, of one that is a very stranger to the Fear of God. Suffer not your Bibles to gather dust. See that you Converse daily with the Word. That man can never lay claim to Blessedness, whose delight is not in the Law of the Lord. Let Meditation and Self-examination, be your daily Exercise, else the Papists, yea the Pagans, will condemn us. That the short Questions which I have given you as a help to Self-examination, may be daily perused by you, is the matter of my passionate request unto you. If ever you come to any growth in Holiness, without the constant use of this Practice, I am grosly deceived. And therefore I would beseech, yea, even charge you, by the Lord, that you would daily examine your selves by these Questions, till you have found a better help to this Dutie.

But Piety without Charity, is but the half of Christianity, or rather impious Hypocrisie, we may not divide the Tables. See therefore that you do justly, and love Mercie, and let Equity and Charity run like an even Thred, throughout all your Dealings. Be You temperate in all things, and let Chastity, and Sobriety, be your undivided Companions. Let Truth and Purity, Seriousness and Modesty, Heavenliness and Gravity, be the constant Ornaments of your Speech. Let Patience & humility, simplicity & Sincerity, shine out in all the parts of your Conversations. See that You forget and forgive wrongs, and requite them with kindness, as You would be found Children of the most High. Be merciful in your Censures, and put the most favourable construction upon our Brethrens Carriage, that their Actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let Meekness and Innocencie, Affableness, Yieldingness, and Curtesie, commend your Conversations to all men. Let none of your Relations want that love & loyalne, that Reverence & Dutie, that Tenderness, Care, and Vigilencie, which their several Places and Capacities call for. This is throughout Godliness. I charge You before the most High God, that none of you be found a Swearer, or a Liar, a lover of evil Company, or a Scoffer, or Malicious, or Covetous, or a Drunkard, or a Glutton, Unrighteous in his dealing, Unclean in his living,

or

or a Quarreller, or a Thief, or a Backbiter, or a Railer. For I denounce unto you from the Living God, that Destruction and Damnation is the end of all such. *Prov.* 13. 20 *Jam.* 5. 12. *Rev.* 21. 8. 1 *Cor.* 6. 9, 10. *Gal.* 5. 19, 20, 21.

2. *Family Godliness.* He that hath set up Christ in his Heart, will be sure to indle to set him up in his house. Let every Familie with you be a Christian Church; every house a house of Prayer; every Household a Houshold of Faith. Let every Householder say with *Joshua*, I, *and my House will serve the Lord*; and resolve with *David*, Psal. 101. 2. *I will walk within my House, with a perfect Heart.* Let me press upon you a few Duties, which I have been long harping upon, but Alas (I speak it to your shame) with many (too too many) of you, to little purpose in general.

First. *Let Religion be in your Families not as a matter by the by (to be minded at leisure, when the World will give you leave) but the standing Business of the House.* Let them have your Prayers as duly as their Meals: is there any of your Families, but have time for their taking Food? Wretched man! Canst thou find time to Eat in, and not find time to Pray in?

Secondly, *Settle it upon your Hearts, that your Souls are bound up in the Souls of your Family.* They are committed unto You, and (if they be lost through your neglect) will be required at your Hands; Sirs, if you do not, you shall know that the charge of Souls is a heavie charge, and that the Blood of Souls is a heavie guilt. O man, hast thou a charge of Souls to answer for, and dost thou not yet bestir thy self for them, that their Blood be not found in thy Skirts? Wilt thou do no more for immortal Souls, than thou wilt do for thy Beasts that perish? What dost thou do for thy Children, and Servants? Thou provident Meat and Drink for them, agreeable to their Natures, and dost thou not the same for thy Beasts? Thou givest them Medicines, and cherishest them when they be Sick, and dost thou not so much for thy Swine? More particularly,

3. *Let the solemn Reading of the word.* Isa 34. 16. Joh. 5. 39.

 and

and singing of Psalms, be your Family Exercises, Psal. 118. 15. See Christ singing with his Family, *viz.* his Disciples, *Mat.* 26. 30. *Luk.* 9. 18.

2. *Let every person in your Families be duly called to an account of their profiting by the word heard or read, as they be about doing your own Businesses.* This is a Duty of consequence unspeakable, and would be a means to bring those under your charge, to remember and profit by what they receive. See Christs Example in calling his Familie to an account, *Mat.* 16. 11, 13, 15.

3. *Often take an account of the Souls under your care concerning their Spiritual estates.* Herein You must be followers of Christ, *Mat.* 13. 10, 36, 51. *Mark* 4. 10, 11. Make enquiry into their conditions, insist much upon the sinfulness and miserie of their natural estate, and upon the necessity of Regeneration and Conversion in order to their Salvation. Admonish them gravely of their sins, incourage beginnings. Follow them earnestly, and let them have no quiet for You, till you see them in a saving change. This is a duty of high consequence, but (I am afraid) fearfully neglected by some that are Godly. Doth not Conscience say, Thou art the man?

4. *Look to the strict sanctifying of the Sabbath, by all of your Houshold, Exod.* 20. 10. Lev. 23. 3. Many poor Families have little time else. O improve but your Sabbath-days as diligently in labouring for knowledge, and doing your Makers work, as You do the other days in doing your own work, and I doubt not, but You may come to some proficiencie.

5. *Let the Morning and Evening Sacrifice of solemn Prayer, be daily offered up in all your Families.* Psal. 92. 1, 2. *Exod.* 30. 7, 8. *Luk.* 1. 9, 10. Beware they be not found among the Families that call not upon Gods Name; for why should there be wrath from the Lord upon your Families? *Jer.* 10. 25. O miserable Families without God in the world, that are without Family Prayer! What have You so many Family sins, Family wants, Family Mercies, what and yet no Family

Pray-

Prayers? How do You pray with *all Prayer and Supplication*, if You do not with Family Prayer? Say not, I have no time. What hast thou all thy time on purpose to serve God, and save thy Soul, and is this that for which thou canst finde no time. Find but a heart, and I will find time. Pinch out of your meals and sleep, rather than want for Prayer. Say not my business will not give leave. This is thy greatest business, to save thy self, and the Souls committed to thee. Besides a whet will be no let. In a word, the Blessing of all is to be got by Prayer, *Jer.* 29. 11, 12. 2 *Sam.* 7. 29. And what is thy Business without Gods Blessing? Say not, I am not able. Use thy one Talent, and God will increase it, *Mat.* 25. 24, &c. Helps are to be had, till thou art better able. But if there be no other remedy, thou mai'st joyn with thine abler Neighbour. God hath special regard to joynt Prayer, *Jam.* 5. 14. *to* 19. *Acts* 12. 5. *to* 12. 2 *Co.* 1. 11. and therefore You must improve Family advantages for the performing of it.

6. *Put every one in your Families upon private Prayer.* Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to Pray by minding them of their sins, wants, and mercies, the materials of Prayer. This was the practice of *John* and of Jesus, *Luk.* 11. 1. 2.

7. *Set up Catechizing in your Families, at the least once every week.* It was my parting, dying request, that you would set up and maintain this Duty in your Families. Have You done it all accordingly? Cannot your Consciences witness, cannot your Families witness you have not? Well, I thought my parting words would have done something with you: I hoped the fervent request of a dying Minister, would have prevailed for such a small matter with You. What, to this day without solemn Catechising in your Houses? Ah, what a discouragement to your Teacher is this? Brethren, shall I yet prevail with You? Will you reject me now also? O let me perswade you, before You take off your Eyes from these lines, to resolve to set upon the constant exercise of this Duty. Surely I have done and suffered more for You than this comes to: Will You denie me? I beseech You, let

me find, if ever God do bring me again to visit your houses, that the words of a suffering Minister have some power with You. I have sent you an help on purpose: What shall all my perswasions be but speaking in the wind? and all my pains but labouring in the fire? Beloved, You have no dread of the Almightyes charge, That you should *teach these things diligently to your Children, and talk of them as you sit in your Houses, &c. Deut.* 6. 7. 8. 9. *and* 4. 9. 10. *and* 11. 19. 20. and, *train them up in the way they should go, Pro.* 22. 6. *the Margin.* Hath God so commended *Abraham*, that he would teach *his Children and Household, Gen.* 18. 19. and that he had so many *instructed Servants, Gen.* 14. 14. *the Margin.* and given such a Promise to him thereupon, and will not you put in for a share, neither in the Praise, nor the Promise? Hath Christ honoured Catechizing with his presence, *Luke* 2. 46. and will not you own it with your practice? Say not they are careless, and will not learn. What have you your Authority for, if not to use it for God, and the good of their Souls? You will call them up, and force them to do your work; and should you not, at least be as zealous in putting them upon Gods work? Say not they are dull, and are not capable. If they be dull, God requires of you the more pains and patience: but so dull as they are, you will make them learn how to work, and can they not learn as well how to live? are they capable of the Mysteries of your Trade, and are they not capable of the plain Principles of Religion? Well, as ever you would see the growth of Religion, the cure of Ignorance, the remedy of profaneness, the downfall of Error, fulfil you my joy in going through with this Duty.

I have been too long already, and yet I am afraid my Letter will be ended before my work be done; how loath am I to leave you, before I have prevailed with you to set to the work, to which you are here directed, will you pass your promise, will you give me your hands? Oh that you would! You cannot do me a greater pleasure. Ask what you will of me; See if I will not do as much for you. Oh that your Families might be a joy to me, as that twice Noble Ladies to *John*; who professes he had no greater joy, than *to find her Children walking in the Truth*: Beloved, why should you not give the hand one to another, and mutually engage each

to

to other, for more vigorous and diligent endeavors in promoting Family Godliness? I must tell you, God looks for more than ordinary from You, in such a day as this. He expects that you should do, both in your Hearts, and in your Houses, somewhat more than ever, under these his Extraordinary Dispensations. My most dearly Beloved, mine own Bowels in the Lord, will you satisfie the longings of a travelling Minister? Will you answer the Calls of Divine Providence? Would you remove the Incumbent, or prevent the impending Calamities? Would you plant Nurseries for the Church of God? Would you that God should build your Houses, and bless your Substance? Would you that your Children should bless you? that Your Father should bless You? Oh, then set up Piety in your Families as ever you would be blessed, or be a blessing, let your Hearts and your Houses be the Temples of the living God, in which his Worship (according to all the formentioned directions) may be, with constancie reverently performed. Pardon my prolixity, and importunity in so earnest pursuing of You; I am yet afraid I have done too soon, and shall end without my Errand. The Lord God perswade you. To him I turn me, for I am well assured, he can prevail with you:

O Father of Spirits, that hast set me over thy Flock to watch for their Souls, as one that must give an account. I have long studied thy Will, and, tasted in thy Name, and do unfeignedly bless thee, that any have believed my Report. I have given unto them the Words which thou gavest me, and they have received them. I have manifested thy Name unto them, and they have kept thy Word. And now I am no more with them, but I come unto thee: Holy Father keep them through thine own Name, for they are thine. As they have kept the Word of thy Patience, so keep thou them in the hour of Temptation. They are but a flock, a little and a helpless flock: but thou art their Shep-

heard, ſuffer them not to want. Do thou feed them, and fold them. Let thy Rod and thy Staff comfort them, and let not the Beaſts of prey fall upon them, to the ſpoiling of their Souls.

But what ſhall I do for them that will not be gathered. I have called after them, but they would not anſwer; I have charged them in thy Name, but they would not hear; I have ſtudied to ſpeak perſuaſively to them, but I cannot prevail. Then I ſaid, I have laboured in vain; I have ſpent my ſtrength for nought, and in vain, yet I cannot give them over, much leſs may I give thee over. Lord perſwade Japhet, *to dwell in the Tents of* Shem. *Lord, compel them to come in, and lay the hands of Mercy upon them, as thou didſt on lingring* Lot, *and bring them forth, that they may eſcape for their lives, and not be conſumed. Lord, I pray thee, open their eyes that they may ſee, and lay hold upon their hearts by thy Omnipotent Grace. Do thou turn them, and they ſhall be turned: O bring back the miſerable Captives, and ſuffer not the Enemy of Mankind to drive away the moſt of the flock before mine eyes, and to deride the fruitleſs endeavours of thy Labourers, and boaſt over them, that he can do more with them, though he ſeek to ruine them, than all the beſeechings, counſels, and charges of thy Servants that ſeek to ſave them. Lord, if I could find out any thing that would pierce them, that would make its way into their Hearts, thou knoweſt I would uſe it. But I have been many years pleading thy Cauſe in vain. O let not theſe endeavours alſo be loſt. O God, finde out every ignorant, every prophane ſinner, every prayerleſs Soul, and every prayerleſs family, and con-*

convince them of their miserable condition while without thee in the world. Set thy Image upon their Souls, set up thy Worshop in their Families. Let not pride, ignorance, or slothfulness keep them in neglect of the means of Knowledge. Let thine eyes be over the place of my desires for good, from one end of the year to the other end thereof. Let every House therein be a Seminary of Religion, and let those that cast their eyes upon these lines, find thee sliding in by the secret influence of thy Grace into their hearts, and irresistably engaging them to do thy pleasure. Amen. Amen.

LET

LETTER XXXII.

[He that endureth to the end shall be saved.]

To the Loving, and Well-beloved, the Servants of Christ in Huntington, *Grace, and Peace:*

Most dear Christians,

I Do thankfully acknowledge, both to God, and You, that I am many waies obliged to love, and serve you: and surely, when the Lord shall turn our Captivitie, I will (through his Grace) endeavour to shew my self thankful, wherein I may, unto You. I am the more sensible of your great love, because I cannot be insensible, how little I have deserved such a Mercie, and how little I have been able to do, to oblige You. Able, I say, for I am sure, I have been willing to be much more serviceable to you: But now, Letters & Prayers are all that I have for you; of these I shall be ready to be prodigal. Your Love to me hath been very bountiful: I may not forget the liberal Supplies that you have sent, many of you, even out of your poverty to me; and not to me only, but to the whole Familie of my Brethren, and Fellow-Prisoners, who do all bless you, and send by these with me, their thankful respects unto you. I fervently pray, and doe not doubt to speed, that you may reap in Grace and Glory, what you have sown to us in bounty. *Verily, there is a reward for the Righteous.* Ah, how sure is it? And how great, and how near is it? Come on, my dear Brethren, and Fellow-Travellers. Stir up your selves, and set to your race. See that you loiter not, but speed apace in your holy Course. What tire by the way, or think of looking back, when Heaven is the prize? God forbid. To him that soweth righteousness

ousness there shall be a sure reward. What though it should seem slow? As long as it is so sure, and so great, never be discouraged: In the end you shall reap, if you faint not. Wait but a while, and you shall have a blessed Harvest. The Lord speaks to the Christian, as he to his Creditor in another Case. Have patience with me, and I will pay thee all. Oh now for Faith and Patience! How safely, how sweetly would these carrie us to our Home and Harbour, through all difficulties. Brethren beloved, be ye followers of them, who through Faith and Patience inherit the Promises. It is want of Patience that undoes the world. Patience, I mean, not so much in the bearing the inflicted evil, as in waiting for the deferred good. If the Reward of Religion would be presently in hand, who would not be Religious? Who, but the deceitful world count it doubtful and distant; and they are all for somewhat in hand, and so take up with a present felicitie. The Lord deals all upon trust, and upon that account is but little dealt with. You must have Patience, & be content to plow and sow, & wait for the return of all at the Harvest, when this life is ended. They that like not Religion upon these terms, may see where they can mend their Markets. But you, my Brethren, be stedfast, unmoveable, abounding in the work of the Lord, for as much as you know your labour shall not be in vain in the Lord. Wait a little, there is but a short life between you, and the blessed inheritance of the endless Glorie. Ah wretched unbelievers! How worthy are you to be shut for ever out of the Kingdom, that did so undervalue all the Glorie, that God had promised, as not to count it sufficient to pay them for a little waiting? Beloved, life up your Eyes, and behold your Inheritance, the good Land that is beyond the *Jordan*, and that goodly Mountain. The Promises are a Map of Heaven. Do but view it believingly and considerately, as it is darkly drawn there, and tell me, what think you of that worthy portion, that goodly Heritage? Will not all this make you amends for your stay? Why then all like Believers. Never bethink the pains, nor expences of Religion. Let no man fear he shall come off a loser. What though You are much upon the spending hand? I might tell you, God is beforehand with you however: but I would have you principally to look forward. It is much that God hath [laid

out]

out] upon You; but who can tell what he hath [laid up] for them that fear him? And will you miss of all, for want of Patience? God forbid. Behold the Husbandman waiteth for the pretious fruits of the Earth, and hath long patience, till he receive the early and later rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. What, shall the Husbandman have more patience for the Fruits of the Earth, than you for the pretious fruits of your Faith? The Husbandman hath no such certainty as you: he hath but a probabilitie of an harvest, and yet he hath patience; he is content to venture. He is at great pains, and much cost, he is still laying out, and hath nothing coming in, and yet he is content to wait for his reimbursement, till the Corn be grown. But your Harvest is most sure, as sure as the irrevocable Decree, the infallible Promise, the immutable Oath of a God, a God that cannot lie, that knows no place for Repentance, can make it. Again, the Husbandman hath no such increase to look for as you. Oh, if he were but sure, that every Corn would bear a Crown, with what exultation and joy, rather than patience, would he go through all his cost and labour. Why, Brethren, such is a Believers increase. Every Grain shall produce a Crown; and every Tear shall bring forth a Pearl; and every minute in pains or Prayers, an age of Joy and Glorie. Besides, the Husbandman hath long patience, and will not you have a little patience? It is not long patience that God doth expect of you: for behold, the coming of the Lord draweth nigh. Will the Garrison yield, when relief is at hand? Or the Merchant sit down and give up his hopes, when within sight of the Harbour? Or will the Husbandman despond, and give up all for lost, when he sees the fields even white for the Harvest? Or shall he do more, for a crop of Corn, than you will doe for a crop of Glorie? Far be it. Behold, the Judge is even at Door. The Lord is at hand. He cometh quickly, and his reward is with him. He comes with the Crown in his hand. to set upon the head of patience. Therefore cast not away your confidence, which hath great recompence of reward. The Prisoners of the Lord, your Brethren in the Patience of Jesus, can tell you, it is good suffering for such a Master. We must tell you, as they said to our Lord in another case, He

is

is worthy for whom you ſhould do this. God is beyond meaſure gracious to us here. He ſhines bright into our priſon, bleſſed be his Name. He waters us from Heaven, and earth. As we truſt you forget not the poor Priſoners, when you pray, ſo we would that many Thanksgivings ſhould abound in our behalf. And Prayer being the onely Key that can open our Priſons, we truſt that you will not ſlack, nor let your hands be heavie, but pray and not faint: and doubtleſs Prayer will do it. But I am apt to paſs the bounds of a Letter, yet I promiſe my ſelf now an eaſie pardon for ſo loving a treſpaſs. With my dear Loves to you all, I commend you to God, and the word of his Grace. Though I have done writing, yet not praying. I will promiſe, where my Letter ends, my Prayers ſhall begin. Farewel, dear Brethren: Fare you well in the Lord. I am

An unworthy Embaſſador of Jeſus

in Bonds,

JOS. ALLEINE.

From the Priſon at *Juſtcheſter*,
Oct. 29. 1663.

Let-

LETTER XXXIII.

[For Perseverance.]

To my dear Friends the Servants of Christ in Luppit, *Salvation.*

Beloved Christians,

HAving taken up a Resolution to Write to, and to endeavour to confirm all the Places, where *I* have gone up and down Preaching the Kingdom of God, You were by no means to be omitted. You were the People that were last upon my Heart, before my taking up, and had *I* not been made a Prisoner, *I* think *I* had in a few Hours after the time of my Apprehension been with you. Now *I* can no way but by Prayers, Letters, and Councels, visit you; and so have sent these, to let you know, that you are upon my Heart, and that your Welfare is dear unto me. *I* bless the Lord to hear that his Work doth not cease among You. *It* is the Joy of our Bonds, Beloved, to hear that the Word is not bound, and that Sathan hath not his design upon the People of God, who doubtless intended by these Sufferings to have struck Terrour into them, and to have made their Hands weak. Know, dear Christians, that the Bonds of the Gospel are not tedious through Grace unto us, that Christ is a Master worth a suffering for, that there is really enough in Religion to defray all your Charges, and to quit all the Cost and Expence You can be at in or upon it; That you may Build upon it that You can never be losers by Jesus Christ, that Christs Prison is better than the Worlds Paradise, that the Divine Attributes are alone an All-sufficient Livelihood, that the Influences of Heaven, and Shines of Gods Countenance are sufficient to lighten the darksomest Dungeon, and

to

to Perfume and Sweeten the noiſomeſt Priſon to a poor Believer; that if You can bring Faith and Patience, and the Aſſurance of the Divine Favour with You to a Priſon, you will live comfortable in ſpight of Earth & Hell. Theſe are Truths that the Priſoners of Chriſt can in a meaſure Seal unto; and I would have you to be more ſoundly aſſured of, and eſtabliſhed in. Brethren, we are of the ſame mind in a Priſon, that we were of in the Pulpit; that there is no Life to a Life of Holineſs; that Chriſt, and his Yoak, and his Croſs, are worthy of all Acceptation; that it is the beſt, and wiſeſt, and ſafeſt, and gainfulleſt courſe in the World to ſtick cloſe to Chriſt and his Ways, and to adhere to them in all hazards. Come on, Beloved Chriſtians, come on, ſlack not your pace, but give diligence to the full aſſurance of Hope unto the end, and be ye followers of them who through Faith and Patience inherit the Promiſes. Strengthen the Hands that hang down, and the feeble Knees. If you faint in the day of Adverſity, your ſtrength is ſmall. Chear up, my Brethren, look what a Crown, what a Kingdom here is: What ſay you? Is not here a worthy Portion, a goodly Heritage? Were it not pity to loſe all this for want of Diligence and Patience? Come, dear Chriſtians, and fellow Travellers, I pray You, let us put on: Pluck up the weary Limbs, our Home is within ſight. Lift up your Eyes from the *Piſga* of the Promiſes: You may ſee the Land of Reſt. Will any of you think of returning into *Egypt*? God forbid: A little patience, and Chriſt will come. Behold, the Husbandman waiteth for the precious Fruits of the Earth, and hath long patience, till he receive the early and latter Rain: Be ye alſo patient, ſtabliſh your Hearts, for the Coming of the Lord draweth nigh. He is not a Chriſtian indeed, that cannot be content to tarry for his Preferment in another World. Caſt upon it, my Brethren, that your Kingdom is not of this world; that here you muſt have Tribulations, and that all is well as long as we are ſecured for Eternity. Exhort one another daily: Strive together in Prayer, unite your ſtrength therein, and pull a main: Mercie will come ſooner or later, however we will be content to wait till the coming of our Lord Jeſus Chriſt. Ah how ſurely will he come! He will render Tribulation to them that trouble us, and to us that are troubled, reſt with

him.

him. Onely believe and wait: What not watch with him one hour? Why the Judg is even at the door! And how bleſſed will you be if you do but continue and hold faſt till he come! Watch therefore, and ſtand faſt, quit you like men, be Zealous, and let your hearts be ſtrong: God is your Friend, and you may truſt him. He is able to bear you out, and bear you up: Faint not therefore, but be ſtedfaſt, unmoveable, abounding in the Works of the Lord. Speak often one to another, provoke to Love, and to good Works. Let the Bay of Oppoſition againſt Godlineſs, make the Torrent of your Zeal break over with the more violence. But it's time to end, I have been bold to call upon you, you ſee: and to ſtir you up by way of Remembrance. May the Spirit of the moſt High God excite you, encourage you, inflame you: May theſe poor Lines be ſome quickning to you, may the Good-will of him that dwelt in the Buſh dwell with you. My dear Loves to you all, Pray for the Priſoners. Farewel dear Brethren, farewel in the Lord, I am

Yours in the Bonds of the

Lord Jeſus,

JOS. ALLEINE.

October 11, 1665.

LET-

LETTER XXXIV.

To a Back-sliding Fellow-Student.

Sir,

WHom this will find you, or when, or where, I know not; but I have shot this arrow at a venture. Once you were an Associate with me in *Corpus Christi*, where I remember your blameless Conversation, and your zealous affection for, and adhesion to the wayes and people of God. May you be still found in the same paths of Holiness, without which no man shall see God. The Vows of God are upon me (which, I confess, *I* have been too slack to pay) that I would put you in remembrance, and in all Brotherly tenderness advise you, to remember from whence you are fallen. I was informed, before your leaving of *England*, of many unhappie miscarriages, which to the great reproach of your Holy Profession, you had been too manifestly guilty of. I am not without some hope, that the Lord may have since recalled you, and brought you back to himself: and yet not without more fear, lest, if the power of Corruption were so strong, as to precipitate you with such violence, at such a time as that was, and in such a place as *England*, as *Oxon*, where you had so many encouragements, and inducements, examples, and faithful friendly, watchful observers, you may now much more be carried away, in such a place, and among such Company, as now you may be likely to be in. Sir, I beseech you to be assured, that nothing but the Conscience of my Duty, hath engaged me, now you have been so many Years a stranger to me, and are at so many thousand miles distance from me, to write notwithstanding to You. And I beseech you, bear a little with me. Is it wisdom after you have begun in the Spirit, to end in the flesh? You did run well, who hath hindred you? I remember your strict

walkings, your holy converse, your many tears: Will you lose the things that you have wrought? Have you found out another, a nearer way to Heaven? Do you hope to get in at the wide Gate, in the broad way? need I to mind you, That it had been better for you never to have known the way of Life, then after you have known it, to turn aside from the Holy Commandment? Can you ever enter into Gods hill, without you be of clean hands, and a pure heart? I know, you are not ignorant, *That strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it:* and will you yet do as the most, and decline the way of strictness, and holy Self-denial, and give the flesh the reins? What, when God, that cannot lie, hath said, *If you live after the flesh, you shall die?* Do you not know, that you do in vain name the Name of the Lord Jesus Christ, except you depart from iniquitie? I am sure you know it: Oh Sir, consider it, improve it. Oh! Have you so learnt Christ, as to think, that the way of Carnal Libertie and looseness, the way of evil Company and fleshliness, is the way to eternal life? I am not for tying up Salvation to this, or that Opinion: but certainly, let men be of what Opinion they will, without strictness, Self-denial, and holy diligence, they cannot be saved, *Mat.* 16. 24. *Mat.* 11, 12. *1 Pet.* 1. 15, 16. Once you could say with *David*, *I am a Companion to all them that fear thee:* is it so now? O Sir, let not the wicked entice you. Hath not God said, *A Companion of Fools shall be destroyed*, Prov. 13. 20. that you must forsake the foolish, if you desire to live, *Prov.* 9. 6. Sir, I have no more hopes ever to meet you more on Earth: O that I might meet you in Heaven! Let us tread the same path of Holiness, and then we shall doubtless meet there. But surely You must deeply, and timely repent of, and return from your grievous backslidings, or else I desire never to meet in your Heaven. But why should not we, that have so often met in serious and holy Prayer together, we that have so often met at the Lords Table together, we that have so often eat together, and fasted together, meet in Glorie together? I beseech you, dear Sir, if the Lord hath not already smitten you to the dust, and broken you, and reduced you to the wayes of Holiness, now consider your wayes, and turn your feet to his Testimonies. Oh remember

per that, *The Back-slider in heart shall be filled with his own ways.* God hath said it, and who shall reverse it? *If any man draw back, my Soul shall have no pleasure in him.* And once again, *when the Righteous turneth away from his righteousness, and committeth iniquity, shall he live? In his trespass that he hath trespassed, shall he not die?* I know Prayers can reach you, though at so vast a distance; I shall add to them these Counsels, and commit You to God,

Rowland,

Your real Friend in Christ,

JOS. ALLEINE.

Ivelchester, May 18th. 1664.

LETTER. XXXV.

[Good Counsel to his Wife.]

My Most dear Theodosia,

THou seemest to have been long from me; Let nothing any longer detain thee, but my Sisters Necessity, or Fathers Authority. I am very sorry that thou shouldst lose two Sacraments. I am in a comfortable state of Health, through Divine Goodness, to which be glory for ever. See that thou love and admire that Fountain of our Life, and Peace; and be ever mindful that 'tis all thy business to love, and serve, and praise thy Creator and Redeemer. I have no other Business but this to write to thee about: But this is all our Business. What we use to call Business is but Vanitie and Pas-

 time;

time, and ſome by matter in compariſon of this. Remember and forget not that 'tis thy chief end to glorifie God, and enjoy him for ever. Learn well that Leſſon, and know that it is the One thing neceſſary. Every morning remember that thy ſerving and pleaſing of God, is the whole buſineſs of that day, and therefore ſet out accordingly with an expreſs deſign and intention to pleaſe God in thy Eating, Drinking, Viſiting, Converſing, Calling, and Duties of thy Relations throughout the day. My moſt dear Heart, *I* have nothing in the world that doth concern thee, or me ſo much to write of to thee, as this is. Oh that thou mayſt be ſtill laying up in Heaven! Still furthering thy Account; ſtill adding to the Heap, and encreaſing thy glorious reward! Nothing is done for God, but thou ſhalt hear of it again. Whatever is not done for God, is but ſo much loſt. Thoſe things which others do being led by their natural affections and deſires, thoſe things do thou do with holy Aims, for ſpiritual Ends, and then God will put it on the Account, as ſo much done for him. So it is my Deareſt, God keeps a true account. See that thou believe it, and ſo plow in hope, and Sowe in hope, Pray and hear with an Eye to the ſure Reward. Let thy hopes be ſtrong and lively, and then thy hands will be ſtrong, and thy Reſolutions and Affections will be ſtrong. My time is very precious, and *I* would not loſe any inch of it. See thou to it, that my time in writing this Letter be not loſt time. Love God the more, and ſet thine Heart the ſtraighter towards him, and do but practice this one thing, in every ſolemn Action to look to thy ends, and then *I* have got well, and thou better by theſe Counſels. My Deareſt, I love thee in Truth and Tenderneſs, but my love ſignifies little, unleſs it ſerve thine Eternal good.

I reſt thine own,

JOS. ALLEINE.

LETTER. XXXVI.

[To his Wife, Desires after Heaven.]

My Dear Heart,

MY Heart is now a little at rest to Write to thee. I have been these three days much disturbed, and set out of frame. Strong Solicitations I have had from several Hands, to accept very honorable Preferment in several kinds, some Friends making a Journey on purpose to propound it, but I have not found the invitations (though I confess very Honourable, and such as are or will be suddenly embraced by men of far greater Worth and Eminency) to suit with the Inclinations of my own Heart, as I was confident they would not with thine. I have sent away my Friends satisfied with the Reasons of my refusal, and am now ready with joy to say with *David, Soul return unto thy rest.* But alas, that such things should disturb me, I would Live above this lower region, that no passages or providence whatsoever might put me out of frame, nor disquiet my Soul, and unsettle me from my desired rest. I would have my Heart fixed upon God, so as no Occurrences might disturb my Tranquility, but I might be still in the same quiet and even frame. Well, though I am apt to be unsettled, and quickly set off the hinges, yet methinks I am like a Bird out of the Nest, I am never quiet till I am in my old way of Communion with God, like the Needle in the Compass that is restless till it be turned towards the Pole. I can say through Grace with the Church, With my Soul have I desired thee in the night, and with my Spirit within me have I sought thee early, my Heart is early and late with God, and 'tis the business and delight of my Life to seek him. But alas, How long shall I be a seeking? How long shall I spend my days in wishing and desiring, when my glorified Brethren spend theirs in rejoycing and enjoying?

Look

Look as the poor Imprisoned Captive sighs under the burdensome Clog of his Irons, and can only pear through the Grate, and think of, and long for the sweetness of that Liberty which he sees others enjoy: Such methinks is my condition: I can only look through the Grate of this Prison my Flesh, I see *Abraham*, and *Isaac*, and *Jacob*, living down in the Kingdom of God, but alas, I my self must stand without Longing, Striving, Fighting, Running, Praying, Waiting, for what they are Enjoying. Oh happy, thrice happy Souls! When shall these Fetters of mine be knocked off? When shall I be set at liberty from this Prison of my Body? You are clothed with Glory, when I am clothed with Dust. I dwell in Flesh, in a House of Clay, when you dwell with God in a House not made with Hands, eternal in the Heavens. I must be continually clog'd with the Cumbersome burden of this Dung-hill Body, that had it not a Soul dwelling in it like Salt as it were to preserve it would soon turn to Putrefaction and Corruption, and be as odious and loathsome as the filthiest Carrion, when You have put on Incorruption and Immortality. What continual Molestation am I subject to by reason of this Flesh? What pains doth it cost me to keep this earthen Vessel from breaking, it must be Fed, it must be Clothed, it must be Exercised, Recreated, and which is worst of all Cherished with Time-devouring sleep, so that I live but little of the short time I have allotted me here: But Oh blessed Souls, You are swallowed up of Immortality and Life, your Race is run, and You have received your Crown. How cautious must I be to keep me from dangers, how apt am I to be troubled with the cares and fears of this Life, molesting my self with the thoughts of what I shall eat, and what I shall put on, and wherewithal I shall provide for my self and mine; when your Souls are taken with nothing but God, and Christ, and 'tis your work to be still Contemplating, and Admiring that Love that redeemed You from all this. Alas, how am I encompast with Infirmities, and still carry about me Death in my bosome, what pains and cost must I be at to repair the Rotten and Ruinous building of this earthly Tabernacle, which when I have done I am sure will shortly fall about my Ears; when You are got far above Mortality, and are made equal

with

with the Angels. Oh *I* groan earnestly to be clothed upon with my House which is from Heaven, being willing rather to be absent from the Body, and present with the Lord: Oh! when shall *I* come and appear before him. When shall *I* receive the Purchase of my Saviour, the Fruit of my Prayers, the Harvest of my Labours, the End of my Faith, the Salvation of my Soul? Alas, What do *I* here? This is not my resting place. My treasure is in Heaven, and my heart is in Heaven. Oh when shall *I* be where my heart is? Woe is me that *I* sojourn in *Mesech*, and dwell in the Tents of *Kedar*. Oh that I had wings like a Dove, that *I* might flie away and be at rest. Then would *I* hasten my escape from the windy storm and tempest, and be out of the reach of fears, disturbances, and distractions. How long shall *I* live at such a distance from my God, at such a distance from my Country? Alas, how can *I* be merry, how can *I* sing the Lords Song in a strange Land; no, *I* will hang my Harp upon the Willows, and sit down and weep when *I* remember *Sion*. But yet my flesh shall rest in hope, and *I* will daily bathe my Soul in the sweet thoughts of my blessed Home. *I* will rejoyce in hopes of what *I* do not yet enjoy, and content my self with the taste of what *I* shall shortly have my fill of. But stay this Pen run not beyond thy Commission. Alas, now *I* receive what *I* have gotten, *I* perceive *I* have set down what *I* would be rather than what *I* am, and wrote more of my Dears Heart than my own Penning, rather a Copy for my self, than a Copy of my self. Well, I thank God *I* have got some heat by it for all, the Lord grant thou mayst get a thousand times more. The Lord grant the request *I* daily pour out before him, and make us helps and Intherances to each others Souls, that we may quicken and promove and forward one another in his ways. Help me by thy Prayers as thou dost always. The God of all Peace and Comfort be with thee my sweet Love, Farewell.

Thine beyond Expression,

JOS. ALLEINE.

Oxon, October 20. 1654.

LET-

LETTER XXXVII.

[God is a satisfying Portion.]

My most dear Pylades,

HAd not my right hand long since forgot her cunning, and the Almighty shook the Pen out of my hand, I should long ere this have been writing to thee: But it is a wonder of Divine Power and Goodness that my Soul had not before this time dwelt in silence, and that death had not put the long period to all my Writing and Converse.

O my *Pylades*, what shall I say unto thee now I begin to write, where shall I begin, when shall I end? methinks I am as a full Bottle quite inverted, where the forward pressing of the overhasty Liquor makes the evacuation more slow, and my thoughts are like a thronging croud sticking in the door.

Long is the Song of Love that I have to tell thee, I rejoice in the constancie of thy Love, that the waters of so long a silence, and so great a distance have not yet quenched it, but thy desires are towards me, and thy heart is with me, though Providence hath hindred me from thy much desired Company. I will assure thee it hath been a pleasure to my heart a good part of this Summer to hope that I should come one half of the way to give thee a meeting; but such is my weakness hitherto, that I am forced to put off those hopes till the Spring, when, if God give me strength to ride, I intend to see thee before mine own Home. I thank thee for all the dear expressions of thy fervent love: Methinks I see it, and feel how it runs through all the Veins of every Letter, nay, every Line; I needed not so chargeable a Testimony as thy Golden Token, with which I was something displeased,

fed, because I thought thou needest more than my self: but the Love thereby expressed is most dearly welcome to me. What thou talkest of Retribution, and of Justice doth not so well relish with me, because the Phrases seem improper to the Love profest between us, I never looked for any Return from thee but Love, which is the paying of all thy Debts: my expences have indeed been vast and almost incredible; but surely Goodness and Mercie hath followed me, and do follow me in every place, and in every change of my Condition; so that as to Temporals I have lack of nothing, and as for Spirituals I abound and superabound, and the streams of my Comforts have been full and running over; the joy of the Lord hath been my strength at weakest, and in the multitude of my thoughts within me, his Comforts have refresh'd my Soul, I have found God a satisfying Portion to me, and have sat down under his shadow with full delights, and his fruit is most sweet to my taste: He is my Strength and my Song, for I will talk of him, and write of him with perpetual pleasure. Through Grace, *I* can say, methinks I am now in my Element, since *I* have begun to make mention of him, *I* am rich in him, and happy in him, and my Soul saith unto him with *David*, Thou hast made me most blessed for evermore, and happy is the hour that ever *I* was born to be made partaker of so blissful a Treasure, so endless a felicity, so Angelical Prerogatives, as *I* have in him; O sweet are his Converses, how delightful it is to triumph in his Love!

Suffer me to be free with thee, where should *I* pour out my Soul, if not into thy bosom? Did the poor woman call upon her Friends and Neighbours to rejoyce together with her at the finding of a lost Groat? And shall not *I* tell to thee the Keeper of the Secrets of my Soul, and the Friend of my inmost bosom, what a Friend is the Lord to me, though an unworthy sinner, shall not *I* run and tell thee what a treasure *I* have found. And here methinks the story of the Lepers comes not unaptly to my mind, who said one to another when they had eat and drunk, and carried away Silver and Gold, and Rayment, and went and hid it, *We do not well, this day is a day of good tidings and we hold our peace.* It is fit that *I* should be cloathed with shame; *I* acknowledge before God, who trieth the hearts, *I* am unworthy, everlastingly un-

unworthy, but it is not fit that he should lose his praise, nay, rather, let him be the more ador'd, and magnifi'd, and admir'd for ever and ever, and let my Secrets say, Amen. Bless the Lord, O my Soul, bless the Lord, O my Friend, let us exalt his Name together, he is my solace in my solitude, he is my standing Comforter, my tried Friend, my sure Refuge, my safe Retreat, he is my Paradise, he is my Heaven, and my heart is at rest in him: and I will sit and sing under his shadow, as a Bird among the Branches; and whither should I go but unto him? Shall I leave the fatness of the Olive, and sweetness of the Figg-tree, & of the Vine, and go and put my trust under the shadow of the Bramble? No, I have made my everlasting choice: this is my Rest for ever, he is my Well-beloved in whom I am well pleased. Suffer me to boast a little here, I may Glory without vanity, and I can praise him without end or measure, but I have nothing to say of my self: I find thou dost overvalue me, and magnifie me above my measure: set the Crown upon the Head of Christ, let nothing be great with thee but him, give him the Glory: But thy Love pleaseth me, only I have this exception, that thou art in love with thine own Idol, as *Austin* somewhere speaks to a Friend of his that did too much magnifie him, and magnifieth a Creature of thine own fancie, and not thy poor *Orestes*: God that knoweth all things, knoweth my poverty, how little, how low, and how mean I am, and how short I come of the attainments of the Saints, who yet do themselves come so exceedingly short of the Rule that God hath set before us: I often think of the Complaint of the devout *Monster* [I feel my self very poor this week, and very defective in the love of God; if you would know wherein you may pleasure me, love God more; that what is wanting in me, may be made up in the abundance of your love:] in this, my *Pylades*, in this thou mayest most highly pleasure me; love God a little the better, praise him a little the more for my sake; let me have this to please my self in, that God is a little the better loved for me, and that I have blowed up, if it be but one flash, nay, but one spark of Divine Love in the Bosom of my dearest Friend towards him.

But why, my *Pylades*, why is thy stile towards me chang-

ed?

ed? Why hast thou lost the old and wonted strain of our former pleasing familiarity? This I could not but observe with some disgust, is it because thy Heart is changed; but this is a Question in which I cannot ask any Resolution; I am satisfied and at rest in thy Love, but what this alteration means, I know not; art thou willing by degrees to grow strange; it cannot be, thou seest however that I cannot change my voice.

Besides, I find some jealous passages in thy last lines unto us; but canst thou think that *T. B.* can be put into the Ballance against my old Friend, my own, my Covenant *Pylades*, or can a Friend of words come into any competition or comparison with thine experienced Love? I cannot entertain the thoughts of this without some disdain.

But thy needful cautions are acceptable to me, I desire to foresee and provide for manifold changes and storms; I know I am not yet in the Harbor; O Pray with me that I enter not into Temptation, for I am very weak in Spirit, as well as in Body, God knoweth. But there is no end with me, somewhere or other I must break off, and thou wilt say it is time to shut up; for once only know, that I am thy daily Orator, and will be whilest I am: and yet once more I must have room to add my thankful acknowledgment of thine and thy costly kindness; and so with our most dear affections to you both, I commend you to the God of Love, still abiding,

Thy fast and sure

Orestes.

Bath, Octob. 13. 1668.

LET-

LETTER XXXVII.

[To a Person of Quality to be Constant.]

Most Honoured Sir,

MAny Changes have passed over both You and my self, since my last Writing to You, but I am glad to hear that in that great change of your Condition, You have made so wise and happy a Choice. Mine unfeigned desire to God is for your Temporal and Spiritual prosperity; and that the Blessings of both Worlds may be heaped up upon You. Yet I should desire You not to expect too much here, nor to count it a strange thing, if You meet with disappointments. It is enough if You have the Lord for your Portion, and Heaven for Your Inheritance, though the World should not answer Your Expectations. I doubt not but You will be likely, as well as we, to meet with manifold Temptations: The Lord make You, when You have done all to stand. Hold out but a while in Faith, Patience, and Self-denial, and You shall be as sure as God can make You of the Crown. Now arise and shine, and hold forth the power of Holiness in all your Converse. We have Lived in Times when Religion was the Way to Credit and Esteem, and then it was more difficult to discern the sincerity of ones Profession, because men might be drawn to it upon worldly ends. But now is the time when God will prove us, if we will appear for Him, and own his Ways, when they are the common Scorn of the World. Oh Sir, think it not hard if God do call you forth to own him in such a time as this, when few of your Rank and Quality will bear You company: But look upon it as a special Advantage to prove your Sincerity, and your Fidelity to the Lord your Maker. The holy and blessed Life of that noble Marquess *Galeacius*, I should much commend to your Reading and Imitation. Court not the World nor its Preferments, *Moses* his Self-denying choice, which the World would have branded

branded for unparalleld Folly, when he voluntarily left all the Court-preferments and Pleasures, the wisest Judg commends for the greatest Wisdom. If Religion will make You vile, resolve with that Royal VVorthy, that You will be yet more vile. Remember who accounted the Reproaches of Christ greater Riches, than the Treasures of *Egypt*. Verily it is a greater Honour to You to be Vilified for Christ, than to be Dignified with the highest Titles that the greatest on Earth can Confer: And to be call'd *Puritan*, or *Phanatique*, for the Bold and Constant owning of the power of Christianity, than to have whole Pages filled up with the Honourable Offices and Marks of Dignity, that earthly Princes can bestow. Now then is your time to get the true Honor. Few of your Places and Dignity, will take this way to get it: But he that can but use the prospective of Faith, and look as far as the approaching Judgment, will easily see the Vanity of the worlds Riches and flattering Preferments, and the everlasting Glory and Honour wherewith the dispised Saints shall surely be Crowned. Fix your Eyes and Meditations here, and that will set You above the worlds Temptations, when by its Offers or Threatnings it would make You to warp, and to let go your hold-fast of Eternal Life. Now is the time for You to make Heaven sure, and when that is done, You are prepared for the worst that can come. *I* desire You to accept of my Service and Respects, and my VVives, which *I* do hereby present unto You, and to your most deserving Yoak-fellow, whom *I* unfeignedly Honour though *I* never saw her, not so much for her noble Blood, which yet calls for great Respects, as for her far more noble Qualifications, and the priviledges of her second Birth. Pardon my boldness with You in troubling you so long, *I* am Sir,

Your most Obliged Friend,

Feb. 26. 1661. *and Servant,*

JOS. ALLEINE.

Let-

LETTER XXXVII.

Dear Couzin,

THough I have been in the valley of the shadow of death, though I have had more than one foot in the Grave, and have been in deaths often, yet the love and remembrance of you, ever liveth on my heart: I have long had neither feet to walk, nor hands to write, yet I have borrowed hands as you see, rather than I would stay any longer from warning and admonishing of you. Dear Couzin, that Soul of yours, that precious immortal Soul is of no slight value with me; I pray hard for its Salvation: I have a Godly fear for you, lest your Soul should miscarry in a crowd of worldly business, and of earthly cares. Ah, my dear Niece, it comforts me that you are so setled for this world, and are in want of nothing, I bless the Lord for this; but methinks this doth not satisfie me. Oh, that I could be sure that you were once safe setled in Christ; though you are, I trust comfortably furnished with earthly things, yet in this you are but half provided for: have you a Treasure in Heaven? Have you laid hold on eternal Life? Have you made sure work for Everlasting? Have you past the straits of the New-Birth? Do you bear upon you the Marks of the Lord Jesus?

If you shall pass by a sumptuous Fabrick, and a great Lordship, and should lay claim to all as your inheritance, and please your self with the hopes of enjoying all this, when you had nothing to shew, no Writing, no Evidence to produce, as a ground for any such hope, would not every one say, this were a piece of strange vanity and imprudence? much greater folly is it to promise our selves a part in Paradise, and rest satisfied in a meer perswasion that we are the Heirs of Heaven, when we cannot prove our Title from the Book of God, nor produce from within our selves, the sure and certain Marks of the Children of God.

Ah, Dear Couzin, Rouze up your self make Conscience, to

deal plainly and freely with your Soul, say within your self, I have hopes for Heaven; but where are my Grounds and my Evidences? Do I not build without a Foundation? Doe I venture my Salvation upon meer uncertainties? What have I, what do I more than others? I pray, I hear, I read, but may not a meer Hypocrite do all this? I run not with others into the wretched practice of Lying, and Couzening, Whoredom, and the like; but what is this more than a Pharisee may have to say for himself? Can I prove by Scripture my claim to Heaven? can I produce Chapter and Verse to justifie my self?

Oh Couzin, fear, least a Promise being left of entring into Rest, you should by any mistakes, or self-deceits fall short through unbelief: fear lest you should take Counters for Gold, or some common workings for saving Grace. Oh, there is a world of counterfeit Coin going, multitudes, multitudes perish by mistake, and wake in Hell, whilest they dreamt they were in Heaven. The Tempter is very subtile, and will sure deceive if he can: Your heart is deceitful above all things, and is willing to cheat you if it can. Therefore am I engaged so earnestly to call upon you, as one that watcheth for your Soul, to arise speedily and set roundly to your work. Oh, consider your danger, and work out your Salvation with fear and trembling; away with these lazie Prayers, away with these cold and heartless Professions, away with this drowsie, liveless, lifeless Religion; bestir your self to purpose for your Soul before it be too late. Search your Conscience as with Candles, be jealous of your self; consider, now is your time, what you do, you must do quickly, the patience of God is waiting, Christ is knocking, the Spirit of God is striving, and Death is at the door: Oh now take your opportunity, and take heed lest a slothful heart, and the cares of this world, or a presumptuous confidence that all is well and safe already, should at last shut you out of the Kingdom of God.

I cannot write distinctly to your Husband, but I beseech you to call upon him to set his heart to these Counsels which I have written to you; I earnestly entreat him to make Religion his business, and to look heedfully to it, that the gain of the world prove not the loss of his soul. I desire him that Closet and Family Prayers, and weekly Catechising of his House-

hold,

hold, and ſtrict ſanctifying of the Sabbath, and reading of the Scriptures, ſinging of Pſalms, repeating of Sermons, and diligent attendance upon powerful Preaching may be his continual Exerciſes; that ſo his Houſe may be a little Church, and God may delight to dwell in his Family: Pray give me to underſtand what is done of theſe things, for I have a zeal for your welfare, and that you and your Houſhould ſhould ſerve the Lord, that you may enter into his Reſt, and carry Children, and Servants, and Friends, and all to Heaven with You. As to my own eſtate, I have loſt all my Limbs, and about this twelve Moneths uſeleſs, and been again and again under the Sentence of death; but was brought in a Horſe-litter to *Bath*, where God hath wonperfully reſtored me, ſo that I can feed my ſelf, and go alone, and ſpeak with a little more freedom. Oh, love the Lord, praiſe the Lord, for me; notwithſtanding I continue weak, and have not ſtrength to write, yet *I* could not tell how to die in ſilence from You; but have made uſe of a friendly hand to ſend theſe Counſels and Calls after You, which *I* beſeech You to accept in the fear of God, for it is not unlike that they may be my laſt to you that ever You may receive: *I* now commend You to the Lord, and with mine own and my dear Wives Love to You both, Reſt,

Your Loving and careful unkle,

JOS. ALLEINE.

Octob. 21. 1668.

LETTER XXXV.

[The Concernments of our Souls especially to be regarded].

Dear Couſin,

YOU may think you are forgotten with me, becauſe you have not heard ſo long a time from me: but this may let you know, That though God hath taken away your Father, and ſuffered your Mother to be helpleſs to you; yet you have one friend on earth that careth for you. The welfare of your immortal ſoul is dear to me, and is the matter of my ſolicitous care and prayer. *Dear Couſin*, Methinks I feel a godly jealouſie of you within my heart, leſt you ſhould loſe your ſoul amongſt a croud of worldly cares and buſineſs. Oh remember the ſtory of him in the book of the *Kings*, who relates that he had a ſoldier committed to his keeping, upon condition that he ſhould loſe his life if he did let him go: *But while thy ſervant went hither and thither, the man eſcaped.* But the King replies preſently, *Even ſo ſhall thy judgment be: thy life ſhall go for his life.* Ah *Couſin*, take earneſt heed, leſt while you are going hither and thither, minding many things, toſſed in a hurry of worldly affairs, the enemy run not away with your ſoul. Oh beware that the world doth not ſecretly ſteal away your heart. Conſider, that whatever your buſineſs be, you muſt and will have an eating time, and a ſleeping time. Oh be as ſolicitous every day to keep your praying times, which are a thouſand times more neceſſary than a time to eat in, or ſleep. Be ſure that there doth not a morning or evening paſs over your head, in which you have not perfumed your cloſet, with ſolemn and fervent prayer. And take heed, if you love your ſalvation,

leſt Satan beguile you with the bare outward performance of duties, and outward acts of Religion. See to it, that you do not reſt in a worldly Religion; to give God your knee, while the world carries away your heart. You may pray, hear, and read, and all to no purpoſe, except your very ſoul be employed and engaged in theſe duties; and the life, vigour, and ſtrength of your affections be found to go after God in them. If therefore you will have Chriſt and Heaven, ſee that you renounce the world. You muſt caſt overboard your worldly hopes, and take up with God, with a naked Chriſt, as your whole happineſs both for this life, and that which is to come. There is no hopes of your ſalvation, without a ſound mortification to the world; you muſt be mortified to your worldly expectations: look not for much from the world; promiſe not your ſelf much from the world; ſeek not great things for your ſelf: ſay unto God, So I may have thee for my portion, and thy Kingdom for my inheritance, give or deny me what thou wilt, poverty or riches, any thing or nothing, I will be contented with my lot. Say unto your ſoul, So I may but have Chriſt, ſo I may but carry it for the other world, let this world go which way it will. I muſt be converted or condemned; I muſt be born again, or elſe would I had never been born: but of this preſent world, there is no ſuch neceſſity; I may be poor, and yet happy; but wo to me if I remain unſanctified; I muſt have grace, or periſh for ever. *Dear Couſin*, if I live, you ſhall find me a friend to your worldly proſperity; but whether I live or die, I charge you by the Lord, that you be infinitely tender of your immortal ſoul's everlaſting concernments. Will you not ſpin a fair thread of it, if while you are purſuing after earthly things, you loſe your ſoul in the throng. While I live I ſhall pray and care for you. Farewel in the Lord. I am

Your truly loving and careful Unkle,

JOSEPH ALLEINE.

LETTER

LETTER XXXVI.

[Godly Counſels.]

Dear Couſin,

THE welcome tidings of your ſafe arrival at *Barbadoes*, is come to my ears; as alſo the news of your eſcape from a perillous ſickneſs. for which I bleſs the Lord, and deſire to be thankful with you: for I am not without a care for your well-being;-but do look upon my ſelf as really concerned in you. I have conſidered, that God hath bereft you of a careful Father, and that your Mother takes but little care for you; ſo that you have none nearer than my ſelf to watch for your ſoul, and to charge and admoniſh you in the Lord; and to take care of you. But yet, dear *Couſin*, be not diſcouraged by theſe things, but look to Heaven, flie unto Jeſus, put away every known ſin, ſet upon the conſcientious performance of every known duty; make Chriſt your choice, embrace him upon his own terms; deliver up your ſelf body and ſoul to him; ſee that you have no reſerves nor limitations in your choice of him; give him your very heart; caſt away your worldly hopes and expectations, make Religion your very buſineſs. O Couſin, theſe things do, and you ſhall be ſure of a Friend in Heaven to take the care of you; and, if I may be any comfort to you, you ſhall not fail, while I live, to have one friend on earth to take care for you. You are gone far from me, even to the uttermoſt parts of the earth; but I have ſent theſe Letters to call even thither after you; yea, not only to call, but to cry in your ears, O what is like to become of your ſoul! Where is that immortal ſoul of yours like to be lodged for ever? amongſt Devils, or amongſt Angels? upon a bed of flames, or in

 the

the joys of Paradise? Dear Cousin, go aside by your self in secret, retire from the noise of the world, and say to your self, *Oh my soul! whither art thou going? do not I know in my very heart that I must be converted or condemned? that I must be sanctified, or can never be saved?* Oh my soul! what seekest thou? what designs do I drive at? what is my chief care? which way do I bend my course? Is it for this world, or for the world to come? Do I first seek the kingdom of heaven, and the righteousness thereof? Do I think Heaven will drop into my mouth? that glory and immortality will be gotten with a wet finger, with cold prayers, and heartless wishes, while the world carries the main of my heart? Do I think to be crowned, and yet never fight? to get the race and never run? to enter at the strait gate, and never strive? to overcome principallities and powers, and never wrestle? No, no; say within your self, Oh my soul, either lay by the hopes of heaven for ever, or else rouse up thy self, put forth thy strength in seeking after God and glory; either lay by thy worldy hopes, or thy hopes of immortality: away with thy sins, or thou must let Christ go for ever: think not to have Christ and the world too, to serve God and Mammon, it cannot be: if thou follow the world as thy chief desire and delight; if thou live after the flesh, thou must dye, count upon it, the Lord hath spoken it, and all the world can never reverse it. Thus reason the case with your own soul, and give not rest to your self night nor day, till you are gotten off from the world, broken off from the wilful practice of every known sin, and gotten safe into Christ. Dear Cousin, I charge you by the Lord, to observe these things; pray over them, weep over them, read them again and again; do not pass them over as slight and ordinary things: your soul is at stake, it is your salvation is concerned in them; think not I am in jest with you. Oh Cousin, I travel in birth with you, till Christ be formed in you. Why should you die? Oh repent and live, lay hold on eternal life, win Christ, and you win all. Oh be thankful to the Lord, that now you are fatherless and friendless, yet you have one Remembrancer to warn you to flie from the

wrath

wrath to come. God forbid that I ſhould find you at laſt in the place of Torments for your not embracing the godly Counſels. To conclude, in ſhort I charge you as a Miniſter, as a Friend, as a Father to you, Take heed of theſe three things:

1. *Leſt the gain of the world prove the loſs of your ſoul.*
2. *Leſt the ſnare of evil company withdraw you from God, and ſo prove your final ruin.*
3. *Leſt a lofty and a worldly heart ſhould thruſt you out of the Kingdom of Heaven.*

God abhors that the proud ſhould come near him: Oh labour, whatever you do, for an humble heart; be little, be vile in your own eyes; ſeek not after great things; be poor in ſpirit; without this, Heaven will be no place for you, God will be no friend to you. Dear Couſin, your lot is fallen, as I fear, in a place of great wickedneſs, where your ſoul is in much danger, where your temptations are many, and your helps for Heaven but few; where godly examples are rare, and many will entice you to ſin and vanity. O! if you love me, or love your ſoul, look about you, conſider your danger, fear leſt you ſhould miſcarry for ever by worldly loſs and vain company, which proves to ſo many the fearful cauſe of their eternal perdition. I can but warn you, and pray for you: but though you have none to overſee you, Remember the ſtrict and ſevere eye of God is upon you to obſerve all your actions, and that he will ſurely bring all your practices into his judgment. Your Aunt, with my ſelf, commend our dear love to you; and I commend you to the Lord, and remain,

Your loving and careful Uncle,

Auguſt 19. 1668.

JOSEPH ALLEINE.

LETTER

LETTER XXXVII.

Dear Couſins,

THOUGH you are removed far from me out of my ſight, and the ſeas as a great gulf are fixed betwixt you and me; yet my prayers follow you, and my good wiſhes for your preſent and everlaſting welfare, like the wings of a Dove, take ſpeedy flight. I look upon my ſelf, now God hath removed my brother, to be as in the room of a father to you, yea and of a mother too: for I know you have but little help from her.

My dear Neeces, my heart is careful for you; and therefore I cannot ceaſe, while I am in being in this world, to warn and admoniſh you, as my children, and to call upon you in the name of the Eternal God, to awaken your ſelves with all godly fear and holy diligence, leſt by any means you ſhould come ſhort of the glory of God.

Let me mind you, dear Couſins, of the dangerous place you ſtand in, and look about you with trembling. Methinks I ſee Satan watching for your ſouls, as the Dragon did for the ſeed of the woman, waiting to devour it as ſoon as ſhe ſhould be delivered. Know you not, that you muſt wreſtle with principalities and powers? Methinks I ſee temptations ſurrounding you and beleaguring you, as the enemy about the walls of the treacherous party within you, I mean carnal affections and corruptions, complotting how to deliver up the caſtle. Know you not, that your fleſhly luſts do war againſt your ſouls? and that your own hearts are not true to you, but deceitful above all things? Lord, what need have you to beſtir your ſelves, and to flie unto Jeſus! to diſtruſt your ſelves, and to truſt odly on him and his righteouſneſs! Oh work out your ſalvation with fear and trembling: do you ever think to eſcape theſe mighty enemies, to conquer the power, and avoid the plots and ſnares of thoſe potent

potent adversaries, without most painful diligence? O cry to Heaven for help; watch and pray; fear, lest a promise being left of entring into rest, either of you should come short of it.

My dear Neeces, you have many do watch for your souls, to devour them; but I doubt too few, except my self, do watch for your souls, to save them: therefore I look upon my self, who am now upon the matter your only Monitor, to be the more concerned to awaken my self to your help, and to look after you, and to watch for you, lest by any means you should miscarry by the deceits and temptations wherewith you are encompassed. I would not have you over-careful for the things of this life, though I commend your laudable care and diligence, that you may not be burdensome to no man: but I commend to you a better and more necessary care, and that is that which the Apostle speaks of, the virgins care; *The unmarried* (saith he) *careth for the things of the Lord.* Oh let this be your care; seek first the Kingdom of God, and the righteousness thereof, and then all these things shall be added; you have God's sure promise for it: if the Lord give me to live and prosper, you shall see and know, that I am not a friend only in words to you; but however that shall be, see that you embrace the Counsels of God from me. Oh make sure of Heaven betimes, walk humbly with God, beware of a proud heart, and a lofty spirit; abhor your selves, else God will not accept you: be displeased with your selves, else God will not be pleased with you; condemn your selves, that God may acquit you. The leaven of pride will sowr the whole lump, and mar all your profession and religion, and render your persons and prayers and all, an abomination to the Lord, if it prevail in you. Oh therefore be not high minded, but fear; and by prayer and watchfulness restrain and root up this wretched corruption of pride, which is a sin so natural to you, that you had need to use an infinite care and caution to keep it under.

As to my self, these may acquaint you, That I have been often at the very gates of death. I have lost all my

 limbs,

limbs; but prayer hath redeemed me from my extremities, and God hath blessed the use of the *Bath* to me. Oh praise the Lord, praise him for my sake, and give glory to the God of my life. Love him, honour and glorifie him, whose favour and friendship hath filled my soul with comfort, and given a resurrection to my body. I can now walk alone, and feed my self, but am altogether unable to write, which is the reason why these come to you in another hand, Dear Cousins, you may think me too tedious; but you must pardon me, if I err in my love and zeal for your welfare. And now I shall trespass no more, but with my own and dear Wife's loves to you, I commend you to God, and rest,

Your loving and careful Uncle,

JOSEPH ALLEINE.

LETTER

LETTER XXXVIII.

[Do all in reference to God and his Glory.]

Dear Friend,

I Have received yours of the 19*th* of *September*, but it came to me in the time of my ſickneſs, in which I was much a ſtranger to writing; it continued upon me five Months; and to this day ſo much weakneſs remains in my arms, that I am not able to put off or on my own clothes. Your Letter was exceeding welcome to me, not only as reviving the remembrance of our old friendſhip; but alſo, as bringing me news of ſome ſpiritual good that you received by me; which is the beſt tidings that I can receive: for what do I live for, but to be uſeful to ſouls in my generation? I deſire to know no other buſineſs, than to pleaſe and honour my God, and ſerve my generation in that ſhort allowance of time that I have here, before I go hence, and be ſeen no more. Shall I commend to you the leſſon that I am about to learn? but why ſhould I doubt of your acceptance, who have ſo readily embraced me in all our converſes?

The Leſſon is, *To be entirely devoted unto the Lord, that I may be able to ſay after the Apoſtle, To me to live is Chriſt.* I would not be ſerving God only for a day in the week, or an hour or two in the day; but every day, and all the day. I am ambitious to come up towards that of our Lord and Maſter, *To do always thoſe things that pleaſe God.* I plainly ſee, that ſelf-ſeeking is ſelf-undoing; and that then we do promote our ſelves beſt, when we pleaſe God moſt. I find, that when I have done all, if God be not pleaſed,

pleaſed, I have done nothing; and if I can but approve my ſelf to God, my work is done: I reckon I do not live that time that I do not live unto God.

I am fain to cut off ſo many hours from my daies, and ſo many years from my life, (ſo ſhort as it is) as I have lived unto my ſelf. I find no enemy ſo dangerous as ſelf, and O that others might take warning by my hurt! O that I had lived wholly unto God! then had every day and every hour that I have ſpent, been found upon my account at that great day of our appearing before God: then I had been rich indeed in treaſure laid up there, whither I am apace removing; then I had been every day and hour adding to the heap, and encreaſing the reward which God of his meer grace hath promiſed, even to the meaneſt work that is done to him, *Col.* 4. 24. I verily perceive I am an eternal loſer by acting no more as for God: for what is done to my ſelf, is loſt; but what is done for God, is done for ever, and ſhall receive an everlaſting reward. Verily if there be another world to come, and an eternal ſtate after this ſhort life, it is our only wiſdom to be removing, and, as it were, tranſplanting and tranſporting what we can, from hence, into that Countrey to which we are ſhortly to be removed, that what we are now doing, we may be reaping the fruit of for evermore. The World think themſelves wiſe; but I will pawn my ſoul upon it, that this is the true wiſdom.

Well, let us be wholly ſwallowed up in the concerns of Religion, and know no other intereſt but Jeſus Chriſts. I cannot ſay, I have already attained; but this is that my heart is ſet to learn, That in all that I do, whether ſacred or civil actions, ſtill I may be doing but one work, and driving on one deſign, *That God may be pleaſed by me, and be glorified in me*; that not only my praying, preaching, alms, &c. may be found upon my account; but even my eating, drinking, ſleeping, viſits, diſcourſes, becauſe they are all done as unto God. Too often do I take a wrong aim, and miſs my mark; but I will tell you what be the rules I ſet to my ſelf, and do ſtrictly impoſe upon my ſelf from day to day, *Never to lye down, but in the*

ſame

name of God; not barely for natural refreſhment, but that a wearied ſervant of Chriſt may be recruited and fitted to ſerve him better the next day: *Never to riſe up but with this reſolution, Well, I will go forth this day in the name of God, and will make Religion my buſineſs, and ſpend the day for eternity. Never to enter upon my calling, but firſt thinking, I will do theſe things as unto God*, becauſe he requireth theſe things at my hands in the place and ſtation he hath put me into. *Never to ſit down to the table, but reſolving, I will not eat meerly to pleaſe my appetite, but to ſtrengthen my ſelf for my Maſter's work. Never to make a viſit, but upon ſome holy deſign, reſolving to leave ſomething of God where I go; and in every company to leave ſome good ſavour behind.* This is that which I have been for ſome time a learning, and am preſſing hard after; and if I ſtrive not to walk by theſe Rules, let this paper be a witneſs againſt me.

I am not now in my former publick capacity, ſuch things being required of me to ſay and ſubſcribe, as I could by no means yeeld to, without open lying and diſſembling with God and men: Yet, that I am unuſeful, I cannot ſay; but rather think, that poſſibly I may be of more uſe than heretofore. I thank the Lord, I have not known what it is to want a tongue to ſpeak, but in my ſickneſs; nor a people to hear; but ſo, as that we both follow the things that make for peace.

I perceive you are otherwiſe perſwaded in ſome things, than I am: but however, I truſt we meet in our end. Since you are in, may it be your whole ſtudy to gain ſouls, and to build them up in holineſs, which is with too many the leaſt of their cares. One dutie (miſerably neglected) I ſhall be bold to commend to you from my own experience, and that is, the viſiting your whole Flock from houſe to houſe, and enquiring into their ſpiritual eſtates particularly, and dealing plainly and truly with them about their converſion to God: to the uſefulneſs of this great work, I can ſet my *Probatum eſt*.

I hear

I hear you have two Parſonages: O tremble to think how many precious ſouls you have to look to! and let it be ſeen, however others aim at the Fleece, you aim at the Flock; and that you have indeed *Curam animarum*.

You ſee how free I am with you, but I know your candor.

I rejoice in your happy Yoke fellow: ſalute her from your old Friend; and accept the unfeigned Reſpects of him who is,

SIR,

Your real and

faithful Friend,

JOSEPH ALLEINE.

LETTER

LETTER XXXIX.

PRISON-COMFORTS.

[To a Miniſter in Priſon].

Worthy Sir,

I Owe you a Letter, and more than a Letter, for your particular reſpects to me, your brotherly ſympathy, your multiplied and earneſt prayers, your tenderneſs of my health, your welcome Jewel in M. *Ruths* Letters, from which I truſt my ſoul and others may reap no ſmall benefit. Much more do I owe you for your common reſpects to the people of my deſires; and not only to them, but to the whole Church of God; in all whoſe concernments, I ſee, you are concerned. Your indefatigable labours with us, we do with all thankfulneſs accept, as the undoubted evidence of your great love. For all which, may he requite you, who will ſhortly ſay, *In as much as thou didſt it unto the leaſt of theſe my Brethren, thou didſt it unto me.*

It was but a little after my releaſe from my own confinement, but *I* heard of yours: and now write to you, as one that hath taken a higher degree than ever, and more truly honourable, being commenced Priſoner of Chriſt. I was once affected with the picture of a devout man, to whom a voice came down from Heaven, ſaying, *Quid vis fieri pro te?* To which he anſwered, *Nihil domine niſi pati ac contemni pro te.* Undoubtedly, Sir, it is our real glory to be throughout conformed to Jeſus Chriſt, not only in his ſanctity, but in his ſufferings. *Paul* counted all things but dung for this, that he might win Chriſt, &c. and

and know the fellowſhip of his ſufferings, and be made conformable to his death. I doubt not but your conſolations in Chriſt do much more than ſuperabound in all your tribulations for him. Yet let me add this one cordial, That now you have a whole ſhowl of Promiſes come in to you, which you had not before; I mean, all the promiſes to ſuffering Saints, in which they have not ſo immediate, but only a remoter right, unleſs in a ſuffering ſtate. And doubtleſs he hath gotten well, that hath gotten ſuch a number of exceeding great and precious promiſes. If the men of the world do ſo rejoice when ſuch or ſuch an eſtate is fallen to them; ſhould not you much more, that have ſuch a treaſure of Promiſes fallen to you?

I can tell you little good of my ſelf; but this I can tell you, That the Promiſes of God were never ſo ſweet in this world to me, as in and ſince my impriſoned ſtate. Oh the bottomleſs riches of the Covenant of Grace! It ſhames me that I have let ſuch a Treaſure lie by ſo long, and have made ſo little uſe of it. Never did my ſoul know the Heaven of a believer's life, till I learnt to live a life of praiſe, and by more frequent conſideration to ſet home the unſpeakable riches of the Divine Promiſes, to which, I truſt, through grace, I am made an heir. I verily perceive, that all our work were done at once, if we could but prevail with our ſelves and others, to live like believers; to tell all the world by our courſe and carriage, that there is ſuch pleaſantneſs in Chriſt's ways, ſuch beauty in holineſs, ſuch reward to obedience, as we profeſs to believe. May ours and our people's converſations but preach this aloud to the world, That there is a realit in what God hath promiſed; That Heaven is worth the venturing for; That the ſufferings of the preſent time are not worthy to be compared with the glory which ſhall be revealed in us!

Verily Sir, it is but a very little while that Priſons ſhall hold us, or that we ſhall dwell in dirty fleſh. *Porphyry* tells us of *Plotinus*, that he was aſhamed to ſee himſelf in the body; to ſee a divine and immortal Soul in a priſon of fleſh, (for ſo they held the

the body to be;) but the worſt ſhackles are thoſe of ſin. Well, they muſt ſhortly off all together; our Lord doth not long intend us (or this lower Region: Surely he is gone to prepare a place for us. Doubtleſs it is ſo; yea, and he will come again, and receive us to himſelf, that where he is, we may be alſo. And what have we to do, but to believe, and wait, and love, and long, and look out for his coming, in which is all our hope? 'Twill be time enough for us to be preferred then. We know before hand who ſhall then be uppermoſt. Our Lord hath ſhewed us where our place ſhall be, even at his own right hand, and what he will ſay to us, *Come ye Bleſſed, &c.* Surely we ſhall ſtand in his Judgment, He hath promiſed to ſtand our Friend: Let us look for the joyful day; As ſure as there is a God this day will come, and then it ſhall go well with us. What if Bonds and Baniſhments abide us for a ſeaſon? This is nothing but what our Lord hath told us, *The world ſhall rejoyce, but ye ſhall weep and lament. You ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.* Oh how reviving are his words! *I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.*

If that miſerable wretch leapt cheerfully off the Ladder; ſaying, *I ſhall be a Queen in Hell.* With what joy ſhould we do, and ſuffer for God, who have his Truth in pawn, that we ſhall be Crown'd in Heaven? Verily, they are wonderful Preparations that are making for us. The Lord prepare us apace, and make us meet to be partakers. It was the higheſt Commendation that ever that Worthy *R. Baxter* received, which fell from the pen of his ſcoffing adverſary *Tilenus*, who ſaith of him, *Totum Puritaniſmum totus ſpirat.* Oh that this may be true of us and ours.

Let your true yoke-fellow, and my Chriſtian Friends with you in the Bonds of the Goſpel have my hearty Commendations: And theſe Counſels, I pray you give them from me for the improving of their preſent ſtate.

1. *To*

1. *To habituate themſelves both as to their Thoughts and Diſcourſes more throughly than ever unto Holineſs.* Brethren, I would teach you the Leſſon that I reſolve to learn with you, That your minds and tongues may as naturally run on the things of Heaven, as others on the things of this world. Why ſhould it not be thus? I am ſure God and Heaven do as well deſerve to be thought on, and talked of by us, as froth and vanity can deſerve of the world. There are many that have in a great meaſure learnt this leſſon, and why ſhould not we be ſome of them? What if it be hard at firſt? Every thing is ſo to a beginner. Beſides, is not ours a Religion of ſelf-denial? Further, if we do but force our ſelves a while to holy Thoughts, and Heavenly Diſcourſe, it will grow habitual to us, and then it will be moſt natural, familiar, and heavenly ſweet. Oh what gainers will you be, if you do but learn this leſſon!

Verily, it's the ſhame of Religion, that Chriſtians are ſo unlike themſelves, unleſs upon their knees. Sirs, our lives and language ſhould tell the world, what we are, and whether we are going. Chriſtians, let little things content you in the world, but aſpire after great things in the grace of God. Many real Chriſtians do little think what high frames of Holineſs the might grow up to, even in this life, with pains and diligence. Sirs, be you men of great deſigns: Think it not enough if you have wherewith to bear your charges to Heaven; but aſpire with an holy ambition to be great in the Court of Heaven, Favourites of the moſt High; of tall growth, great experience, ſingular communion, that you may burn and ſhine in your places, and convince the world; that you may ſavour of Heaven where ever you come; and that there may be an even ſpun thred of Holineſs running through your whole courſe. 'Tis the diſgrace of Profeſſion, that there is ſo little difference to be ſeen in the ordinary converſation of Believers from other men: Is it not a ſhame that when we are in company with others, this ſhould be all the difference that is to be ſeen, only that we will not curſe and ſwear as do the worſt,

work of men? Christians, if you will honour the Gospel, bring forth your Religion out of your Closets, (the world can't see what you do there) into your Shops, Trades, Visits, &c. and exemplifie the rules of Religion in the management of all your relations, and in your ordinary converse. Let there be no place or company that you come into, in which you do not drop something of God: This will be the glorie of Religion, and we shall never convince the world till we come to this. May you come, my Brethren, out of your prisons with your faces shining, having your minds season'd, and your tongues tipt with Holiness: May your mouths be as a well of life, from whence may ever flow the holy streams of edifying discourse. May you ever remember, as you are sitting in your Houses, going by the way, lying down, rising up, what the Lord doth then require of you, *Deut.* 6. 7.

2. *To improve their present retirements from the world, for the setling of their spiritual estates.* 'Tis a common complaint among Christians, That they want assurance. Oh, if any of you that wanted assurance when you came to prison, may carry that blessing out, what happie gainers would you be! Now you are called more than ever to self-searching. Now bring your graces to the Touchstone. Be much in self-observation. See what your hearts do with most love and delight go out unto: what are your greatest hopes, and your chief designs. See whether God's interest be uppermost in you: prove this, and prove all. Rest not in probable hopes. Think not that it is enough that you can say, you hope 'tis well. God looks for extraordinary things from you under such great helps, such extraordinary dispensations. Be restless till you can say, that You know 'tis well; that you know you are passed from death to life.

Think not that this is a priviledg that only a few may expect. Observe but these three things:

1. *To acquaint your selves throughly with the conditions of life, and take heed of laying the marks of salvation either too high, or too low.*

2. *To be much in observing the frame, and bent, and workings of your own hearts.*

3. *To be universally conscientious, and to be constant in even and close walking*, and then I doubt not but you will grow up speedily to a setled assurance, and know and feel that peace of God that passeth all understanding; and this will be somewhat worth your carrying out of prison.

But I return to your self. But what shall I say? I have more need to receive from you, than abilitie to give; only I will tell you my wishes for you: I wish that your body may prosper, as your soul also prospereth. I wish, That you may see the travel of your soul; that you may find your people thriving under your hands in all manner of holy conversation and godliness, that whosoever converses with them, may see and hear by them, *that God is in them of a truth.* I wish your enlargement from your bonds, and your enlargement in them; That your Prison may be but the Lanthorn through which your Graces, Experiences, Communion, and Prison-attainments, may shine most brightly to all beholders. I wish your Prison may be a Paradise of peace, and a *Patmos* of divine discoveries. *Lord Jesus set to thy* Amen. I am

SIR,

Your unworthy Brother and Companion in the Kingdom and Patience of JESUS:

JOS. ALLEINE.

Jan. 10. 1664.

LETTER

LETTER XL.

[Directions to the Ministers of *Somersetshire* and *Wiltshire*, for the instructing of Families by way of Catechizing.]

SIR,

THIS Letter cometh to you, like the man of *Macedonia* to *Paul*, crying to you, *Come and help us.* O how insufficient do we find our selves for the praises of God! What reason have we to call upon our selves, and to call upon all our friends! and yet we foresee that all will be too little a sacrifice at last, and too slender a return to the Most High God, who hath made us such wonders of mercy, and such signal instances of his divine power and rich grace. You are not ignorant of our low estate, how the sentence of death had passed upon us; how our flesh and our hearts failed, and friends and physicians gave up their hopes: But God, that raised the dead, was pleased to make us the monuments of his wondrous mercy. O that the same God would make us the special instruments of his praise and glorie. Of a truth, Sir, we perceive our hearts are too little, our tongues are too short, our expressions are too low, either to conceive or utter what we owe to the great God. O help! help! bless the Lord, O our souls: bless the Lord, O our friends: O that all that have wrestled with God for us, might join hand in hand to make some suitable returns to the God of our lives, and may bring in every one his sacrifice, and all contribute to make one common stock of praises, that many thanksgivings

 may

may abound to God on our behalfs. O what hath prayer done for us! while we live we muſt honour prayer, and admire the power of prayer, we owe our limbs and our lives to prayer. O that a goodly crop of praiſe may grow up unto God as a return for his mercies: that the ſeed of prayers, and ſhowers of tears, may procure ſheaves of joy, and ſongs of deliverance.

But O what ſhall we render! wherewithall ſhall we come before the Lord, or bow our ſelves to the Moſt High God? O where ſhall we find a fitting ſacrifice? Verily we will give our ſelves and our All to him. But alas, what are we, and what is this little that we call *our All*? Therefore have we found in our hearts to write to you and others, that we might excite you to the divine praiſes with us. And O that the Lord might be loved the better, and glorified the more for our ſakes: Will you tell us wherein we may ſhew our love to Him? wherein we may beſt pleaſe and ſerve Him? O that you would! Herein aſſuredly you would moſt highly gratifie us. O that we might do ſome ſingular thing for God; for certainly they are not common things that he hath done for us. We pray you call upon thoſe that fear the Lord, to help us in celebrating his loving kindneſs. O how it pleaſeth our very hearts to think that God ſhould be loved and honoured the better for us! that we may be inſtruments, if it be but for the blowing up of one flaſh, nay, the kindling of one ſpark of divine love in the hearts of his children towards him! Sir, You cannot pleaſure us in any thing ſo much as in this, To love and admire God, and ſpread his praiſe more and more; that what is wanting through our weakneſs, may be made up in your abundance. But we have need to crave your pardon for our length; but the love of Chriſt conſtraineth us, and we hope you will paſs by an error of love.

While we have been deviſing what to do for our God, we thought we could no way better ſerve him, than

than by provoking such as you are to set up his great Name with us. We love and honour you, not only as you are a Member, but a Minister of Christ Jesus our Lord; and therefore deserve to be doubly dear unto us: and because we could think of no more pleasing a sacrifice of thanksgiving, we have stirred up our selves and friends with us, to send to you a Prophet in the name of a Prophet, this poor Token of love, which though but small, yet we trust will be a sweet savour unto God, and will be accepted with you, being our two Mites cast into God's Treasury. But look not upon your self as obliged to us hereby; but put it upon the account of Christ, to whose precious Name we dedicate it, and from whom (although he be so much already before-hand with us, yet) we expect a recompence at the resurrection of the just.

And being further desirous to promote the work of God in our low and slender capacities, we have been bold to provoke your self, with other our Fathers and Brethren in the Ministry, to set about that necessary and much neglected work of Catechising; not a little pleasing our selves in the sweet hope, that by your means we may be instrumental to spread the sweet savour of the knowledg of our God, in every place: and being well perswaded of your readiness to forward so blessed a work, we have stirred up our selves and our friends to expend a considerable sum of money to furnish Ministers with Catechisms, a hundred whereof we have sent unto you, beseeching you to use your best prudence and utmost diligence for the spreading of them, and for others improvement by them, that our labour and charge in so good a work, prove not at last of no effect.

Sir, we shall humbly propose unto you, but not impose upon you. But let us be bold with you in Christ, to lay our requests before you as touching this concernment, they being indeed what judicious friends and brethren have thought fit to propound.

1. That

1. That the people be publikely and privately instructed about the high neceſſity and great uſefulneſs of this dutie.

2. That theſe Catechiſms be freely given to all that will promiſe to uſe them.

3. That you would be pleaſed to acquaint your ſelf with all the Schools that are within your verge; and that you would do your utmoſt to engage the Teachers thereof to teach their Scholars this Catechiſm; and that you would furniſh all their Scholars that are capable and willing to learn.

4. That you will endeavour from houſe to houſe to engage the Maſter or Miſtris of every Family, for the forwarding of this work.

5. That you will appoint ſet-times wherein to take an account of the proficiency of all ſuch as have promiſed to learn; and that, if it may be, they may be engaged to learn weekly a proportion, according to their capacities.

6. That you would favour us ſo far, as to let us know as ſpeedilie as you may, of the receit of theſe lines; and, if we may preſume ſo far upon you, we pray you to indulge us ſome aſſurance under your hand, That you will to your power promote this happy deſign, and that by our *Lady-day* next you will acquaint Mr *Bernard* what progreſs is made.

Sir, our ſouls will even travel in birth for the ſucceſs of this undertaking; and therefore we requeſt you for the love of God, and by the reſpect which we are perſwaded you bear to us, that you will labour to comfort and encourage us in our endeavours for God, which you can no way in the world do ſo well, as by letting us ſee, that there is ſome bleſſed fruit of our coſt and pains; and that we have not run in vain,

vain, nor laboured in vain. If there be any of these Catechisms remaining in your hands that you cannot dispose of by our *Lady-day*, be pleased to send them to Mr. *Bernard* or Mr. *Rositer* in *Taunton*. If you should need any more, give us speedie notice, and you shall not fail to be furnished with what number you desire. Thus upon the bended knees of our thankful souls, we commend our poor sacrifices, together with your self, to the Eternal God, and remain,

Christs devoted Servants,

and your Friends,

JOS. BERNARD,
and
JOS. ALLEINE.

FINIS.

A SERMON PREACHED AT THE FUNERAL OF Mr. JOSEPH ALEINE, BY Mr. GEORGE NEWTON late Minister of *Taunton* in *Somersetshire.*

Rev. 14. 13. *Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

LONDON,

Printed and are to be Sold by *Nevil Simmons* at the *Princes-Arms* in St. *Pauls Church-yard,* 1672.

Luke 23. 28.

Daughters of Jeruſalem, *weep not for me, but weep for your Selves, and for your Children.*

WHat Subject fitter for this ſad Occaſion then a Theam of Weeping? what Language can we better ſpeak, or more agreeable to the dark Providence that we are under, then Sighs, and Cries, and Lamentations? how *merciful was God to him*, whom he hath taken to himſelf, and how *ſevere to us*, in this Stroke? and oh what hard and ſtupid hearts have we? ſhould we be ſo inſenſible of Gods heavy Indignation, and our irreparable Loſs, as to give him juſt occaſion to Complain, as in *Jeremiah* 5. 3. *I have ſmitten them and they have not grieved.* You of this Congregation have reaſon to ſit down in bitterneſs, *becauſe the Almigbty hath dealt very bitterly with you.* And to cry out as ſometimes *Joaſh* did, over *Eliſha*, 2 Kings 13. 14. *My Father, my Father, the Chariots of Iſrael and the Horſemen thereof*: And as *Rachel* once to weep, and hardly to be comforted, becauſe he is not: And for my own part I ſhall take up *David*'s Lamentation over *Jonathan*, with *David*'s Affection

2 Sam. 1. 26. *I am distressed for thee, my brother, very pleasant hast thou been unto me.*

But methinks I over-hear him, who being dead yet speaketh, calling upon us in our Saviours Words, *Weep not for me.* As for my own part, I have Rest for Labour, Joy for Sorrow, Peace for Trouble, Ease for Pain; I feel no aking Bones, no falling Fits, no strained Sinews, no Distortions, no Convulsions in the Grave. And for what I find in heaven you shall know when you come thither. My refreshing time is come, God hath now wiped clean away *every Tear* from my Eyes, and *every drop of Sweat* from my Face, and *every sad thought from my* Heart; And therefore I forbid your tears for me, *Weep not for me.* But if your swelling Passions must have vent, Consider whose the Loss is. Alass, it is *not mine*, but *yours*; And therefore turn the Stream into the right Channel, *Weep not for me, but weep for your selves and for your children.*

These were our Saviours words sometimes, in which he puts a stop upon the sorrow & the tears of those, who wept too much even at the Death of Christ himself. Dead he was in Law already, condemned by *Pilate*, delivered to the *Roman* Band, to guard him to the Place of Execution. Such tragical appearances are usually attended with a Multitude of Lookers on; and by how much the greater, and more remarkable the person is who is to suffer, so much the greater is the Concourse. And hence it was that such a heap of people followed Christ, on whom the eyes of the whole Nation of the Jews were fixed though with different affections; Some to secure him from

from a reſcue, ſome to mock him and deride him, ſome to gaze upon the Priſoner, and to obſerve his carriage in his dead March, & ſome to ſee the Execution. Among the reſt, there were a ſort of people that bewailed his Death, of whom it is obſerved that they expreſt their grief in tears. I make no queſtion there were *men* that wept, but becauſe *women* uſually have moiſter brains, and leſs command upon their paſſions, and ſo are more inclinable to vent their ſorrow in a flood of tears then men, eſpecially, becauſe their paſſions are not much regarded neither; ſo that there was no fear or danger though they were free and open in their ſorrow. Hence it is that there is no notice taken of any other tears but theirs, in the Verſe before the Text, and that our Saviour turns himſelf, and directs his Speech to them in the words that have been read, *Daughters of Jeruſalem, weep not for me, but for your ſelves, and for your children.*

Now in this Speech of Jeſus Chriſt we have eſpecially to be conſidered two things, a *prohibition* and a *permiſſion*. In the firſt place we have the *prohibition* of our Saviour, in which he forbiddeth them to weep, Daughters of *Jeruſalem, weep not for me.* And in the ſecond place we have his *permiſſion* in which he alloweth them to weep; *but weep for your ſelves, and for your children.* And yet you ſee he doth not croſs himſelf neither, he doth not here command and forbid the ſame things in the ſame reſpect but in relation to a diverſe object. In relation *to himſelf* he forbiddeth them to weep, *weep not for me.* In relation *to themſelves*, he alloweth them to weep,

but weep for your Selves, and for your Children.

The total final and irreparable ruine of *Jerusalem* was near at hand, our Saviour had it in his eye when he spake these words. He wept apace for this himself but a little while before, as you may see, *Luke* 19. 41. *He beheld the City and wept over it.* First he beholds it with his eye, and then his eye affects his heart, Wo and alass! saith he, (while in a pang of holy pity and compassion, the tears come flowing down his cheeks) *If thou hadst known even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes.* And therefore he alloweth them to weep for this, who were to have a share and portion in that dreadful desolation. But for himself who willingly submitted to the death which he was leading to, and all the other circumstances of his passion who was beloved of him who had appointed and designed him to it, who was God as well as Man; and therefore able to endure it, and to overcome it too; and who was shortly to be rescued from the jaws of death, and so triumphantly to enter into Glory: He forbiddeth them to weep, *weep not for me, but weep for your selves, and for*, &c.

So that the purpose of our Saviour is not wholly to *suppress*, but to *rectifie* their sorrow. They wept for him out of a childish kind of pity, but they wept not for their sins, nor the unseen calamities that were about to come upon them. And there or Christ endeavours to withdraw their sorrow from the *wrong*, and fix it on the *right* object. And to this end he shews them why they

should

should not weep, and why they *should*. *Weep not for me, but for your ſelves, and for your children.* Two Obſervations lie before us in the Text. The firſt, *That it is not unlawful nor unfit ſometimes to expreſs our grief in tears.* The ſecond, *That we are very ſubject to miſplace our grief, and to miſtake the ground and object of our ſorrow.* I ſhall ſpeak to theſe in order beginning with the firſt.

Doct. That it is not unlawful nor unfit ſometimes to expreſs our grief in tears.

We have our Saviours warrant for it in the Text, *weep for your ſelves, and for your children.* There weep and weep on. How often are we called upon to weep in Scripture? Oh what a cloud of weepers ſhall we find there, who are all witneſſes to this great truth! And ſome of them the *wiſeſt* and the *holieſt* mentioned in the Book of God, without exception. Our Saviour Chriſt himſelf the holy One, and the Wiſdom of God, was a very great Weeper. He was *a man of ſorrows*, not of a few, but many ſorrows, *Iſa.* 53. 3. You never read he *laughed* in all his Story, but you find he *wept* often. In the dayes of his fleſh he *offered up ſtrong cries and tears* to God, *Heb.* 5. 7. He wept for his beloved *Lazarus*, *John* 11. 35. And if we do the like on this occaſion we have a great Example in our eye. He melted over poor undone *Jeruſalem* with many tears, who had over-paſs'd the day of her gracious Viſitation.

Look up and down among the poor afflicted and diſtreſſed people of the Lord, & you ſhall find that tears have been as ordinary with them, as their daily food. Thou *feedeſt them*, ſaith *Aſaph*, *Pſal.* 80. 5.

80. 5, with the bread of tears, and giveſt them *tears to drink*. Tears were both their meat and drink, and it ſeems they had their fill of this Diet. This was the *Legacy* our Saviour left to his Diſciples, *ye ſhall weep*, John 16 20. It is obſerved of the Saints, they *ſow in tears*, they go forth *weeping*, bearing precious Seed, *Pſalm* 126. 5. Their time of *ſowing*, is a time of *weeping*. They ſow in ſhowry weather, in a rainy time, the Seed they ſow moſt commonly is ſteep'd in tears. Mine eye (ſaith holy *David*) *is conſumed with grief*, Pſal. 6.7. He wept ſo much that he was ſhrivled up to nothing like a *bottle in the ſmoak*, as his own expreſſion is, *Pſal.* 119. 83.

You ſee then it is not *unlawful*, nor *unfit* ſometimes to expreſs our grief in tears. But you will ask me *what thoſe times* are. I will tell you in a word. *Sinning times*, and *ſuffering times*, are weeping times. A word or two of theſe in order.

1. *Sinning times*, are weeping times. And that whether they be ſinning times, *with others*, or *our ſelves*.

1. Sinning times *with others*, muſt be ſorrowing times, *with us*. Our Saviours *bowels rowl'd* within him, when he look'd about, and *ſaw the hardneſs* of the peoples hearts, *Mark* 3. 5. *Rivers of waters run down mine eyes* (ſaith holy *David* to the Lord, *Pſal.* 119. 136.) *becauſe men keep not thy Law*. If they will not hear ſaith *Jeremiah*, Chap. 13. 17. *My ſoul ſhall weep in ſecret places for their pride, and mine eyes ſhall vveep ſore and run down with tears*. My *Soul* and *Eye* ſhall weep together. You ſhall obſerve that thoſe whom God appointed

to

to be marked and singled out for preservation, in a common desolation, were such as *sighed and cryed for the abominations of Jerusalem*, Ezek. 9. 4. They did not only keep themselves from the abominations of the time and place on which the providence of God had cast them, but they mourned for them in others. They were not meere abstainers, but they were mourners weepers too, and so were snatched as fire-brands out of the burnings, and set as monuments of the mercy of God.

Brethren, if you desire to be preserved in times of common desolation; when the Judgments of the Lord are abroad upon the earth, and on the places of your habitation, and to be *safe in the day of his anger*, work your hearts to this temper, while other men are *sinning*, be you *mourning*; While others are committing horrible abominations; be you lamenting and bewailing them, sighing and crying for those abominations. That when God comes to visit, he may find the sighs breathing from your hearts, the drops runing down your cheeks, and all about you wet with tears.

2. And as sinning times with others so *our own sinning times especially*, must be our weeping times. Though *David* were a good man, yet he was a *great sinner*, and so he was a *great weeper*. In *Psalm 6. 6.* we find him even drowned in tears. *All the night long* (saith he) *I make my bed to swim, and water my Couch with my tears*. An Hyperbolical expression of unmeasurable weeping. So, *Mary Magdalen* had much forgiven her, and thereupon she loved much

much, and *wept much.* Yea ſhe made a bath of tears, in which ſhe waſhed the feet of Chriſt, *Luke* 7. 37. It is obſerved of the people of the *Jews*, that when they had ſurveyed their monſtrous ſins, they *drew forth water* (out of the Fountaines of their guilty eyes) *and poured it before the Lord*, 1 *Sam.* 7. 6. When once their hard and rockie hearts were ſmitten with remorſe, they melted into tears. They wept *by Buckets*, not by *Drops*. It is a woful frame of heart, when men can ſin, but cannot ſorrow.

2. As ſinning times are weeping times, *ſo ſuffering times* are weeping times. And that whether they be ſuffering times *with others* or *our ſelves.*

1. Suffering times *with others*, muſt be ſorrowing times with us. We muſt *weep with them that weep.* The Holy Ghoſt himſelf takes notice of it, as remarkable, in *Nehemiah* Chap. 1. 4. that when *he heard* of the diſtreſſes of his brethren, he *ſate down* (as one aſtonied) *and wept and mourned certain daies.* And *Jeremiah* cryeth out in ſuch a caſe, *Oh that my head were waters* (nothing elſe) *and mine eyes a fountain of tears*, (both eyes one fountain) *that I might weep day and night* (without ceſſation) *for the ſlain of the Daughters of my people.* It is our duty, *to remember them that are in bonds, as bound with them, and them that are diſtreſed, and broken and undone, as if we our ſelves were broken and undone with them.* Oh let it not be ſaid of any of us, that we *ſwim in pleaſures*, while our brethren *ſwim in tears.* That we have lain upon our coſtly beds, and ſtretched our ſelves

upon

upon our couches, that we have eaten the Lambs out of the flock, and the Calves out of the ſtall, that we have chanted to the Viol and invented inſtruments of muſick to our ſelves, that we *drink Wine in bowls, but are not greived for the affliction of Joſeph*, Amos 6. 4, 5, 6.

2. And as when others are afflicted, *ſo when we our ſelves are ſo*, it is a proper time to weep. The poor diſtreſſed Church draws up a catalogue of all her troubles, *Lamentations* 1. 12. &c and then concludeth at the 16. *Verſe, for theſe things I weep, mine eye, mine eye, runeth down with water.* Yea ſhe complains that ſhe had wept ſo much, that *her eyes did faile with tears*, *Lam.* 2. 11. I might give you other Scriptures, where you ſhall find them flowing abundantly on ſuch occaſions. But this may ſatiſfie to ſhew you, *that it is not unlawful, nor unfit, ſomtimes to expreſs our greif in tears.* And what thoſe *weeping times are*? times of *ſinning*, and times of *ſuffering*, either with *others*, or with our *ſelves*.

Uſe 1. They are miſtaken then, who think it an unworthy and unmanly thing to weep, to to drop a tear at any time, as if it argued feebleneſs of mind, and imbecility of ſpirit. How many dareing Galants are there in the world, who deſpiſe Gods mourners, and look on ſuch as weep, for the *abominations*, or the *deſolations* of the times; as a company of poor weak low ſouls. And yet *Hezekiah wept*, and *David wept*, even till he drowned himſelf in tears; who notwithſtanding was as gallant and as brave a man, as ever lived. The wiſe man tels us, that there

is

a *time to weep*, Eccl. 3. 4. And where saith he *of mourning* thou art mad, and of sorrow, what is it that thou doest? as he doth of joy and *laughter*. Where do you find a blessing poured out on laughter, as you do on tears and mourning? There are but nine Beatitudes and this is one, *Blessed are they that mourn, for they shall be comforted*, Matth. 5. 4. And therefore they deceive themselves, who scorn mourners, and labour to put on that Apathie and Indolence, which is so much commended by the *Stoicks*; Who think it is their Patience, and insuperable Fortitude of mind, to be disquieted with nothing, neither sins, nor sufferings, so far at least, as to shed tears. There Patience is it? No, 'tis their senselesness. I have smitten them and they have not greived, saith God of hardned *Israel*, *Jer.* 5. 3. It is not *Patience* but *Stupidity*, that he bewaileth there in that people.

Use 2. What shall we think of those who have no time for tears, or sorrows: They spend their daies in mirth, and pleasure, and chase away all sad thonghts from their hearts be the occasion what it will, or what it can; These are merry men indeed, I wish they would but sadly lay to heart these few Considerations, and I shall pass on to a third Use.

1. It is a *foolish thing*, to melt away in mirth and laughter, especially at such a time, when there is nothing upon every side but cause of sorrow. No question they conceive it is their wisdom to be lively still, however matters go, and to drive away sorrow from their hearts. But what saith *Solomon*, the wisest man that

ever

ever lived, *Eccleſ.* 7. 4. *The wiſe mans heart is in the houſe of mourning.* If his *body* be not there, yet his *heart* at leaſt, is there. But on the other ſide, the *heart of Fools is in the houſe of mirth.* You know they uſe to paint Fools laughing, and Wiſe Men, with a ſerious grace compoſed look. And ſurely there is ſomething in it, but the Fool hath not the wit to pick it out.

2. And as it is a fooliſh thing, ſo it is *a ſinful thing*, to give our ſelves to mirth and laughter when God calleth us to ſorrow. It is a ſin which God doth hardly, (if at all forgive.) we find that he hath ſealed the Committers of it up to wrath, and bound the guilt of this Iniquity upon their ſouls never to be removed again. That is a flaming ſentence which we find, *Iſa.* 22. 12. They were formidable Judgments which the Lord had threatned, and actually inflicted on the Jews. And thereupon he looked they ſhould have carried and demeaned themſelves like Mourners, like men that were extreamly ſenſible of his diſpleaſure, and much affected with his hand upon them. But they deſpiſed and ſlighted all, and gave themſelves to mirth and pleaſure, and ſwaggered in a braving way. And what was the event and iſſue of it? *Surely this Iniquity ſhall not be purged from you till you die.*

3. And as it is a fooliſh, and a ſinful thing, ſo it is a *dangerous thing.* There is a fearful woe denounced to ſuch *as laugh*; for they *ſhall mourn.* The Lord will one day turn their vain and fooliſh mirth, to weeping and lamentation. It will be Gall and Wormwood in the latter end. They that are always making merry, and never grieve

at

at the distress of the Church, they *shall go captive with the first*, *as God* denounceth, *Amos* 6.7. Whoever escape they shall be sure to have their portion. The Lord Will set them in the front to undergo the sharpest brunt, and the most fierce encounter of his vengeance. And though they bear it out a while, the Lord will surely meet with them another day, when they shall have their portion there, where there is *nothing else but weeping and wailing, and gnashing of teeth.* They that do nothing else *but laugh* in this world, shall do nothing else *but weep* in that to come. And all their carnal joy will prove *like crackling of thorns under a pot*, soon in and soon out, and flashes of lightning before eternal fire.

Use 3. And therefore in the third place, since there are times to grieve, and to express our grief in tears, let this be a *Caveat to us not to look for too much joy in this world.* Let us not cast too much upon it, lest we be disappointed and deceived. It's that we are very apt to cozen and delude our selves about, when we are on a merry pin, and flourish in a prosperous estate, it is our manner to conclude that we shall never have a storm again, and that this happy time will never end. And so we run upon a double inconvenience, we grow remiss in making preparation for a time of sorrow; and when it comes upon us unexpected it cuts the deeper, and disquiets us the more. How often shall you hear it from the mouths of some, when any heavy Cross befals them, alas they never dream'd of this, they never look'd to see this doleful day. The weaker and unwiser they. Did they not know what they are, *born to trouble, as the*

sparkes

ſparkes fly upward, ſo that they have a natural tendency to it? that they are wandring in a *vale of tears*; In which they muſt look out for many ſtorms. It was a pretty Speech of *Seneca*, *Dolor & voluptas invicem ceduns, brevior voluptas*; Joy and ſorrow have ſtill their turns and entercourſes here, but joy (moſt commonly) hath the ſpeedieſt diſpatch. And therfore in the midſt of joy, let us be wiſely caſting upon times of ſorrow, and making preparation and proviſion for them. And that you may not faint either in the *ſenſe and feeling*, or in the *apprehenſion and expectation* of them; I ſhall drop down a few Cordials.

1. *The times of tears and ſorrow, are better for us then the times of mirth & laughter.* And hence ſaith *Solomon*, in the fore-alledged Scripture, *Eccleſ.7.2. It is better to go to the houſe of mourning then to the houſe of feaſting.* It is not a more *pleaſing* good, but it is a more *profitable* good; though it be not more *delightful*, yet it is more *beneficial* to be where there are tears and lamentations, then to be where there is nothing elſe but laughter. And that upon theſe two Accounts.

1. Times of grief and tears, *prepare for grace.* They fit us for the work of holineſs upon our ſouls. They ſettle us, and fix us, and make us capable of good impreſſions. When there is nothing elſe but mirth, we have light and frothy ſpirits, our fancies rove, our thoughts and our imaginations wander: But when the Lord preſenteth nothing elſe before our eyes but tears and lamentations, this calleth home our thoughts, it renders us unto our ſelves, and makes us fit for holy motions. We ſee it by experience, that the very men,

men, who when they are upon a merry pin, are senſleſs and incapable of any good, they have ſuch vain and fooliſh hearts: when they are brought into a melting frame, then they are mild and tame as lambs, then they are pliable and flexible, and tractable; ſo that a *little child may lead them.* If you viſit them, if you counſel and adviſe them for their good, then you ſhall have their ears, and hearts too.

2. And as the times of grief and tears prepare for grace, ſo they *increaſe and further grace.* Grace will ſpring and grow the more for ſuch ſhowers as theſe are. It proſpers better in a *moiſt and watred* then in a *dry and barren* ſoyl. And if you ſearch the ſacred Story, you will find the *greateſt Weepers* to have been the *greateſt Saints.* As *David*, *Peter*, yea, our Saviour Chriſt himſelf. Indeed this precious Seed delights to have ſuch dews as theſe; the Seed of Prayer, of Repentance, yea, that Immortal Seed, the Word of God, doth beſt when it is ſown in tears. When *we repent* in tears, our hearts relent and melt moſt. When we *preach and pray* in tears, we move our ſelves and others moſt; —*Si vis me flere dolendum,*—*Eſt prius ipſe tibi.* This Seed when it is warred thus ſprings up the faſter, and bringeth forth the more plentiful increaſe.

2. Theſe times of grief and tears *will end at laſt*, and *end in joy. You ſhall weep* (ſaith Chriſt to his Apoſtles,) *but your ſorrow ſhall be turned into joy. They that ſow in tears ſhall reap in joy; and he that goes forth weeping, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* There is no doubt no queſtion to be made

made of that, and therefore it is bound with an Asseveration, which takes away all scruple from it, he shall *doubtless* come again with rejoycing, bringing his sheaves with him. It is the custome every where to have good chear, and to be merry when they reap. So it was among the Jews, as you may see *Deut.* 16. 13, 14. And therefore this is used in Scripture to expresse the greatest joy, *Isa.* 9. 3. *They shall rejoyce before thee according to the joy of harvest.* So though the Christian sows in rainy weather, in a weeping time, all shall be sweet and calm, and fair, when the reaping time comes. He shall *sit down with* Abraham, *and* Isaac, *and* Jacob *in the Kingdom of Heaven*, feeding on the hidden Manna, and drinking of the pure and chrystal Riuer of Water of Life, proceeding from the Throne of God, and of the Lamb, and there they shall be merry altogether. When once he comes to Gods immediate presence, he shall have *joy full joy*, yea, the *fulnesse of joy*, *Psal.* 16. last. In his presence is *fulnesse of joy and pleasures for evermore.*

3. The *joy that is to come will pay for all.* It will be such, so plentiful and overflowing, that it will make a full amends for all your present tears and sorrow. It will quite overcome the *sense*, and the *remembrance* of them. Alas, our trouble here is nothing, in comparison, it is a light and easie Burthen. Our affliction is but short, it continues but a moment; but the time is drawing nigh, when this little light sorrow, shall be wholly swallowed up in endless and unutterable joy. *This short affliction which lasteth but a moment, shall end in everlasting and*

unmixed pleasures, 2 Cor. 4. 17. It worketh for us, a far more exceeding and eternal weight of glory: Oh what transporting comfort is there many times, in reaping the first fruits of the Spirit, that we are ready to cry out! if the *first fruits* be so sweet, what will the *Harvest* be? If the *earnest* be so great, what will the *Possession* be? When we shall be filled, and satisfied, with the delights that heaven yields to all eternity. I could say as *Peter* once, *It is good to be here, let us build Tabernacles here.* But I must hasten to another Observation.

Doct. That we are very subject to misplace our grief, and to mistake the Ground and Object of our sorrow.

So did these Daughters of *Jerusalem* you see, they *wept* where they should not, and they *wept not* where they should. And therefore Christ corrects their sorrow in the Text; *Daughters of* Jerusalem, *weep not for me, but weep for your selves, and for your children.* A great part of the sin, and corruption that hath invaded humane nature, consists in the disorder and distemper of our passions and affections; and lies especially in two things either when we *miss the right object*, or *transgress the just measure*: When they are either *ill placed*, or *ill proportioned*: When we mistake in either of them, When we are troubled where we should not, or too much troubled where we should; we are much to be condemned: And both of these we are very subject to. The first is pertinent to our purpose, we are extreamly apt *to grieve and to be troubled where we should not.*

It

It is no wonder that we find *Esau* faulty here, mistaking in the object of his sorrow: He *sought Repentance*, and sought it *carefully with tears*; as you may see, *Heb.* 12. 17. But what Repentance did he seek with tears? Alas he missed his mark, he sought not *his own*, but *his Fathers Repentance*; feign he would have his Father to Repent of his pouring out the blessing on his younger brother *Jacob*, and consequently to revoke it, and to call it back again: But when he saw that was not to be done, and heard his Father say, *I have blessed him, and he shall be blessed, he lifted up his voice and wept*, Gen. 27. 38. Yea the Apostles and Disciples of our Saviour Christ himself mistook in this, that they misapplyed their sorrow. They were extreamly grieved and troubled that Christ was ready to depart, and to withdraw his fleshly presence from them: whereas he tells them plainly, *It is expedient for you that I go away*, John 16. 7. It is not only expedient *for me*, but it is expedient *for you*; so that here was no real cause of grief and sorrow. And hence our Saviour puts a stop upon it, *John* 14. 1. *Let not your hearts be troubled*, q. d. I see that you misplace your grief, Come it must not be so; I will not have it to be so; let not your hearts be troubled.

Poor *Mary* was greatly at a loss in this particular, she stood *beside the Sepulcher of Christ weeping*, John 20. 11. Why what's the matter? The Body of the Lord is gone. Had she found him dead there, it seems she had been very well content: So that her grief and sorrow was indeed (although she did not understand it, and

intend it so) that Christ was Risen. She should have wept over an *unbelieving heart*, (that doubted of the Resurrection of her Saviour) and not over an *empty Grave*, from which his Body was deliver'd; God having *loos'd the pains of Death, because it was not possible that he should be holden of it*, Acts 2. 24.

I might add other instances, but these may satisfie to clear the point; That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow: And there are two especial causes of it. *viz.* Either because our *understanding is misled*, or our *Affections are misluid*.

Reas. 1. Sometimes we are very Subject to misplace our grief, *because our understanding is misled.* We do not Judg aright of that, which is indeed the only, or the greatest cause of trouble. Some apprehend their tears are fitter to be spent on their *Afflictions*, then their *sins*: They see no great hurt in sin, but they feel much in Affliction; Affliction is a grievous thing to them; but corruption is not so. There is a principle in Nature which makes a man averse from *penal evil*, but there is none at all, that maketh him averse from *sinful evil*: So that a man needs nothing else but Nature to make him sensible of penal evils of Afflictions, but he needs more then Nature, to make him sensible of sin: And hence it is, because the greater part of men have nothing else but Nature in them, that they are so exceedingly affected with the one, and so regardless of the other.

Now

Now these *Affections follow apprehensions*, as they always do; They are mistaken in their judgments, and so they misapply their passions: They look upon their sins as small matters, but they amplifie their troubles and afflictions, as he in the *Poet*, I am ten times, twenty times, an hundred times miserable; And hence they weep for their Afflictions and will not be comforted; while they have not a tear to spend upon their sins; And this in probability was *Israels* case, *Jer.* 30. 15. They were extreamly troubled at the miseries that were upon them, but they were little troubl'd at their sins; They cry'd because of their Afflictions; they did not only sigh and mourn and grieve and weep, but more then so they cry'd aloud; which shews extremity of sorrow: But we hear nothing of any sorrow for their sins. And therefore God comes in and interrupts them, why what's the matter with you, can you tell why you take on in this fashion? *Why criest thou for thine affliction? thy sorrow is incurable, for the mulitude of thine Iniquity: because thy sins are increased.*

And so for *penal evils*, they mistake there too; They think that *temporal Judgments*, are greater and heavier then *spiritual Judgments*; They take the *bodily plague* to be worse then the *plague of the heart*; a *famine of corn*, then the *famine of the word*; and so they grieve more for the one, then for they other; and they had rather lose their *Saviour*, then their *Hogs*: That is the first reason then, why we misplace our grief, Because our understanding is misled.

2. The second is, Because our *Affection is*

misl'd, I mean our love; For love is the commander of our other passions: It is the first and great wheel of the soul, that carries all the rest about, and governs them as it pleaseth. Love is the strongest of the passions and Affections, and therefore all the rest yield to it, and are greatly sway'd by it; And by this means it comes to pass, that if we misplace our *Love*, we are in danger to misplace *our sorrow*: For we shall surely grieve for that most, which we love best, whether it be best or not. Oh what a deal of vain unnecessary sorrow, do many throw themselves into, by misapplying this Affection! Their love is settled where it should not be, or it is stronger then it ought to be, to such a friend, to such a comfort, to such a relation, and when they find a disappointment by the removall, or the chang of that which they have set their hearts too much upon, their *grief* is answerable to their *love*. Strong affections (especially when they miscarry in the object of them) do cast men into strong Afflictions.

Oh how was *David* overcome with the death of *Absalom*! though yet indeed, the cutting of him off, was a great and signal mercy, to himself, and to his people. And therefore *Joab* even rates him for it 2 *Sam.* 19. 5. and following *verses*. Saith he, *Thou hast sham'd this day the faces of all thy servants who have sav'd thy life, and the life of thy Sons, and of thy Daughters, and thy Wives: Since thou hast lov'd thine Enemies, and hated thy Friends, and hast declar'd this day, that thou regardest neither Princes nor Servants: And I perceive that if* Absalom *had lived, and all we had*

died

died this day, it would have pleased thee well. You see the reason of his immoderate & overflowing sorrow for him, was his inordinate Affection to him: Which was so out of measure great, that when he heard the news, his passion wrought, and he was hasting to a room to give it vent. But alas, he cannot hold till he come thither, but discharges at the stayrs as he is going up, 2 *Sam.* 18. 33. *He wept as he went and said, O my Son* Absalom, *my Son, my Son* Absalom, *would God I had died for thee, O* Absalom, *my Son, my Son.* You see then both *that*, and *why*, we are so ready to misplace our grief, and to misapply our sorrow.

Use. The application of the point shall be *for Caution, and Direction*, both together; To watch our hearts against it, that so we lay not out our tears amiss: Be circumspect that you do not misplace your grief, and that you do not mistake the ground and object of your sorrow; like these poor Daughters of *Jerusalem*, who wept where they should not, and wept not where they should. Oh what a deal of grief do some men waste away, when there is no cause at all! How do many men take on, when they are crost in prosecution of their lusts, and hindred in their sins, which is indeed a great mercy? Oh what floods of tears do some men pour out upon a petty slight occasion, at a trifling accident!

Beloved, tears if they be shed aright, are precious things; God *puts them up into his Bottle*, as if they were of great value; And yet some lay them out on nothing: How will they weep, and grieve, at any disappointment in their small

affairs, any miscarriage in their business, any little petty loss, any unkindness from their friends, or neighbours, any affront or provocation in the least degree; nay if they be but crossed of their wills, though it be best indeed they should: All their sorrow is bestowed on little trifling inconsiderable things. Why, my beloved, have ye not other manner of things then these to grieve for? what think you of your *own sins*, with all their bloody aggravations? what think you of the *horrible Abominations*, and *woful desolations* of the Land? and of all the wrath of God, that hath been lately manifested and reveal'd from Heaven against us, more wayes then I am able to express? I might be very large in shewing you particularly and distinctly, both what *you should*, and what you *should not* grieve for; and giving you directions from the word of God about it. But because the time spends, and I would not be prevented of that which I have principally in my eye, I shall pass over many other things that so I may apply my self to the occasion.

Methinks I see the clouds gather, and return after the Rain: And out of question many of you are come hither with a sufficient stock of sorrow: your *hearts are full of grief*, and your *souls full of trouble*, and your *bottles full of tears*, brim full. You have drawn water, and are ready to pour it out before the Lord this day. My work shall be to guide you, and direct you (with our Saviour in the *Text*) how to bestow these tears, and how to spend this sorrow, that you may not weep in vain. I say to you as

Christ

Christ doth to the Daughters of *Jerusalem* (with a little alteration) *weep not for him*, whom the Lord hath taken from you, but *weep for your selves, and for your children.*

1. *Weep not for him.* I know the loss of such an Able, Faithful, Painful, Zealous Minister of Christ, as he was; ought to be very much bewailed; Men of such hidden worth as he had in him, and of such publick use and service in the Church, should not be raked up in their Graves, without tears, and lamentations: *Josias* a wicked King wept for a good *Prophet*, and that with very great affection, 2 *Kings* 13. 14. *He wept over his face and said, My Father, my Father the Chariots of Israel & the Horsmen thereof.* And if you mark the carriage of the Saints, when such as he (I mean our dear and worthy Brother) have been taken from them, it would warrant all the tears you have to spend on this occasion. In the first of *Kings* 13. 30. you find a *Prophet*, burying a *Prophet*, and melting over him when he Inter'd him; *He laid his Carcase in the Grave and mourned over him, and said Alas my Brother!* How solemnly did *Israel* lament the death of *Samuel*, & made their grief as remarkable & publick as their loss, 1 *Sam.* 25. 1. It is observed of *Stephen* that he *was carried by devout men to his burial with great lamentation*, Acts. 8. 2. And God forbid that such an one as we have lost, should die away, as if he were *not desired*; that he should steal into his Grave, as if there were no notice taken of his Death. No my Beloved, weep, and weep on; sit down and weep till you can weep no more; yet still I say, *weep not for him.*

Your

Your loſs is unaccomptable indeed, and time perhaps will ſhew it to be greater then as yet you ſee. But tell me my Beloved, *is he a loſer* any way? Nay, is he not an infinite gainer? Is not this beſt of all *for him*? Indeed to have continued in the fleſh was better *for you*, as the *Apoſtle* ſtates the caſe, when he was ſtraightened, *Phil.* 1. 24. But for him it was *far better to be diſſolued and to be with Chriſt.* Now he enjoys a full deliverance from all *Corruptions*, all *Temptations*, all *Afflictions*: A full *return* of all his prayers, and breathings after God and Chriſt, in which he was tranſported, when he was drawing near his glory: A full *reward* of all his tiring and inceſſant labours. Oh bleſſed ſoul! you know a voice from heav'n hath ſaid, *Bleſſed are the dead, that die in the Lord, for they reſt from their labours, and their works follow them.* Therefore I ſay weep not for him.

There is one thing I muſt confeſs that makes this providence the ſadder to us. You know it is the Prophet *Davids* Prayer, *Pſalm* 102. 24. *O my God take me not away in the midſt of my daies.* The Lord indeed hath taken him away in the midſt of his *daies*, and in the midſt of his *Miniſtry.* But is he gone to heaven too ſoon? too ſoon indeed *for you*, but not for him. Is he got home to his Fathers houſe too ſoon? Is he with God and Chriſt and Angels and glorified Saints too ſoon? What, doth he wiſh that he were back again with you? Hath he his everlaſting Reſt too ſoon? His glorious recompence too ſoon? Brethren, he wrought apace you know, while he had ſtrength, and finiſhed the work that

God

God had given him to do, betime. So that it is no wonder though he hath his wages early, sooner then such dull heavy slugs as we are. His life was short indeed, though filled up with grace and duty, and God hath made but an exchange of an eternal one for it. He was a *burning and a shining light*; burning with enflam'd affections, till the oil was spent, and shining in an exemplary conversation. But this lamp is *not extinguished*, but only *lighted up*, to flame and shine in a more glorious place. And there he shall *shine forth as the Sun, for ever and ever*. So that I must say still, *weep not for him*.

2. But you will ask me, for whom shall we weep then? I answer, for *your selves, and for your children*.

1. *Weep for your selves*. The Lord you see hath made a woful breach upon you, as it is said of *Uzzah*, 1 *Sam.* 6. 8. And that your hearts remain unbroken, they are unsuitable to this heavy dispensation. God hath remov'd his holy faithfull servant, not into a *blind corner*, but into a *dark pit*. The grave hath newly shut her mouth upon him, he is gone hence to be no more in this world: You shall behold him now no more in the Land of the living: Your eyes shall see your teacher here no more for ever: You shall now be no more *enlightned* with his clear *instructions*: No more *enliven'd* with his zealous exhortations: No more *quickned* with his fervent prayers: No more *warm'd* with his heavenly discourses: No more *chear'd* with his sweet consolations: No more *guided* by his holy Example. The Lord hath *made him up among*

his

his Jewels, because indeed we were not worthy of such a precious Gemme as he was: He hath in anger and displeasure pluckt away one of our Pillars, as if he meant the house should fall. And shall we be insensible of such a stroke? Shall we have tears enough to wast upon our petty losses, & not have a tear to spend on this inestimable & irreparable one? Brethren, you are allow'd to weep here, though not for him, yet *for your selves*: And that especially in two respects.

1. *For the sins that you have done*, for they have made this sad work. They are the true and real cause of all your losses. They are your sins that *hinder good things* that they come not to you; or *take them quite away* when they are come. If God carry you aside *into a Wilderness and strip you naked there* of any mercy; as if he meant to lash you to the purpose; *your ways and your doings have procured you these things*; *such is your wickedness*. Believe it you have sinned, some way or other, against the mercy which the Lord takes from you: They are our sins *against the Ordinances* of the Lord, that cause the Lord to take away our Ordinances from us. They are our sins *against the Ministers of Christ* (in that capacity as Ministers) that provoke him to remove our Ministers from us; Yea many times to take away the Candlestick and Light together. You may take up the Lamentation of the *Church* this day; *The Crown is faln from our heads*; *woe to us for we have sinned*. They are our sins that Weaken, and impair and kill our Ministers, who are indeed the *Churches Crown*, and the *glory of Christ*.

Some-

Sometimes we *overvalue them*, and then we kill them with kindneſs. Sometimes we *undervalue them*, and then we kill them with neglect, *and make them do their work with grief*: Sometimes we are untractable, and unthankful, and unfruitful; and God calls away his workmen out of the Vineyard that will yield no better fruit. Nay ſometimes we decline, and grow remiſs, and cold, and flat, we loſe our love to God and Chriſt, and then he takes away our Beloved comforts from us. And let me tell you, ſome of you have backſlidden grievouſly, and ſenſibly abated of your former zeal and holineſs and ſtrictneſs in the ways of God. Yea, ſinned *ſcandalouſly* to the diſhonour of Religion and the Goſpel; This greived our dear Brother, who will grieve no more now; I had it from his mouth and pen, how tenderly he took ſome late miſcarriages, and how near they went to him: Theſe things *brought him low among you*, who was low enough before; and made him to *bewail many who have manifeſtly ſinned, and have not repented*, as the *Apoſtle* ſpeaks, 2 *Cor.* 12. 21. Oh how it wounded him, after ſo many labours and ſo many ſufferings, for your eſtabliſhment and confirmation; to ſee ſuch declinations and backſlidings. He might have ſaid, with the *Apoſtle*, 1 *Theſſ.* 3. 8. *Now I live if you ſtand faſt in the Lord, If not I die*; and dead he is.

Oh my dear friends, what have your ſins done? what hath your barrenneſs, and your unfruitfulneſs, and your Backſliding done? I know

know you *lov'd him* with a very high affection, and have made it to appear in many outward declarations to your great praise. But the best way to shew your love to the true Ministers of Christ, *who seek not yours, but you*; who seek not profit and applause, but Fruit; is to *bear* their just reproofs and to be amended by them; *to hear and obey them* in their regular directions; *to follow* all their good Examples: for the Ministers of Christ are *Samplers* to the flock, & Samplers must be wrought after. And in a word, *to bring* them in the return of all their labours, in holiness and holy walking; that they may *see the travel of their souls and be satisfied.* Nothing but this will satisfie them, and make them *do their work with Joy.* I know you *lov'd him*, as there was cause enough you should; but say in truth, have you *Improv'd him*? I am assur'd that many of you (a considerable number) have Improv'd him to the utmost of your power. That you have made the most you could, of his indefagatible and incessant pains among you. That you have gather'd up the very Fragments of the Bread of life, and pik'd up the very Crums, that nothing might be lost. That you have eyed his exemplary Conversation, and walked according to your pattern. And this I make no question is no small comfort to you in this doleful day. But have you *all* done this? Are there no secret Stitches at the hearts of any of you, upon this consideration? He *spent his strength* indeed among you, he wasted and consumed himself, that you might flourish. But tell me have there been answerable

fruits

fruits among you, of holiness and obedience? when he fed you, have you prosper'd? he got a poor lean wither'd Body, that you might have fat Souls. And are you all *fat and well liking*? Oh what lean souls have some of you, who have attended on his Ministry, even to his dying day? How hath your rich and fat pasture been cast away upon you? So that our Brother might have said (in reference to many) as the *Prophet* did, I have *spent my strength in vain*. However he *is glorious* with his God. But I am very much afraid that many of you, will find this holy *Witness* who is now ascended, Witnessing against you, when the day of trial comes.

Dear friends: Be not offended if I tell you, that your sins have had a stroke in the sickness, and the weakness, and the death of your deservedly beloved Minister. They were our sins that killed Christ; *he was bruised for our iniquities, and broken for our sins*: *He bare our sins in his Body on the Tree*. And so they are our sins, that kill the Ministers of Christ. You have often seen your Saviour slain before you, by and for your sins. Now you have seen a holy Minister of his, slain by the same hands. And yet your sins live still to do more such work, and the Lord knows where it will end. There is no Execution done upon them, who have done such dreadfull Execution in our view. Oh let your hearts break, and your tears run down, till your lusts be broken, mortified and destroyed; or else, they will break you, and destroy you. If you have any love to Christ, to the Minister

nisters of Christ, or to your selves, you may see cause enough to weep, though not for our deceased Brother; yet *for your selves*, and for your sins. That's the first thing then, weep *for the sins that you have done.*

2. *For the Judgments that now you may be like to suffer.* To this our Saviour referth in the Text, *Weep for your selves and for your children;* That is, for the extremity of wrath and deletery vengeance, that is about to come on you and them. Even so say I to you my Brethren, with the Apostle *James* 5. 1. *Go to now, weep and howl, for your miseris that shall come upon you.* Oh let not that complaint of the Prophet *Isaiah* 57. 1. be renewed against you, *The Righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the Righteous is taken away from the evil to come.* Our dear Brother now deceased was a Righteous man, yea a Preacher of Righteousness. The Lord you see hath taken him away; oh what evil is to come! When such as he are houl'd, what dreadful stormes may there be like to fall? Brethren, the holy Ministers of God, are the peoples life-guard, *The Chariots of Israel and the Horsmen thereof*, 2 Kings 13. 14. They are anointed Cherubs that Cover. They are a Shelter and a Covering from the storm and from the rain. Sometimes they are called *Shepherds*; and the business of a Shepherd is to keep and save the flock. Sometimes they are called *Angels*; and Angels are the Guar-

Guardians of the Lords people: They Guard, and Cover, and Protect a people.

Now this they do whil they *instruct* them so to walk, that wrath may not come upon them while they *Intercede* with God, and stand up in the breach, to keep out the indignation that is flowing in upon it. A praying Minister (and such a one have you lost) one that bare you on his heart continually before the Lord, (as *Aaron* did the names of *Israel* on his Breast-plate) I say a praying Minister, is a protection to the people. Its true, the fervent prayers of the *meanest Saint* are an Incredible defence to any place, to save it from the strokes of God. And therefore even they are stiled *Intercessors*, *Isaiah* 59. 16. Because they mediate with God when he is Angry, and by their zealous Supplications hold his hands. But yet however, though it be a certaine truth; that God hath much respect to the Petitions of his weakest Servants, yea though perhaps some private Christians may *Excel* a holy Minister in prayer; yet God hath more regard to the Intreaties of his faithful Ministers, who have a special charge, and Commission to be his *Remembrancers* for the good of that people, which he committeth to their charge; and their Petitions are of more availe and power with God both to *procure* his Blessings, and *avert* his Judgments. *Moses and Aaron among his Priests, and Samuel among them that call on his name: They called upon*

upon the Lord, and he answered them, Psalm 99. 6. Why doubtless; so he heard the prayers of his other Saints. But these his holy *Priests* and *Prophets* had the Ear of God (as special favorites have their Princes Ears) and could be heard and Answer'd, when others were denied Access and Audience. And this is not obscurely Intimated in that protestation of the Lord to *Israel*, concerning their approaching Desolation, *Ezek.* 14. 14. *Though these three men*, Noah, Daniel, *and* Job *were in it, they should deliver but their own souls.* By which, he insinuates, that when the absolute decree is once gone forth, it can by no means be revok'd, so he suggests withall, that if it had been feasible, these holy *Prophets* would have done it (*q. d.*) were those three men in *Israel*, they would put me to it hard, and try me shrewdly to forbear the Land, I should be hardly able to deny them. *He said he would destroy them, had not his chosen Moses stood before him in the breach, to turn away his wrath*, Psalm 106. 23. Oh how did *Moses* stand against him, and bind the hands of the Almighty, when he was about to strike. So that the Lord intreats and flatters with him *to let him alone*, Exodus 32. 10. While such as *Moses* are Intercessors for a people, God forbears, he holds his hands, and restrains his indignation; as he that means to strike, observes what strength there will be likely to oppose him: And when he looks and sees, that *there is no Intercessor*, then he

he goes on with his design, *Isaiah.* 59 16. *Then his Arm brings salvation to him, and he puts on the Garments of vengeance.*

Brethren you are in greater danger then you are aware, by the removal of your praying Minister: For you have lost one Intercessor, if any breach should happen between God and you. Yea you have lost your Covering, if a storm of wrath should fall. So that it may be said of you, as it was once of *Israel* when *Moses* was away, that you *are naked*. And what, are you in *Laodicea's* case indeed? do you *not know that you are naked?* Are you naked and are you not afraid? Are you *naked and not ashamed?* This would become a state of Innocence indeed, in which it was observed of *Adam* and his *Wife*, that *they were both naked, and were not ashamed*, Genesis 2. 5. But will it suit with such a state of sin and danger, as the best of you are in? do you not find your selves uncovered? Have you no sense and feeling of it? especially at such a time as this, when the Judgments of the Lord are abroad upon the Earth, upon the Land, upon this very place in which you live, more waies then I am able to express. Alas, alas, you are uncovered, whether you know it yea or no. And it is perhaps some mercy, that you are not quite uncovered. Here spend your tears, and you shall not misplace your sorrow. That is the first branch of Direction, *Weep for your selves*: For the *sins* that you have done, and for the *Judgments* that you may be like to suffer.

2. There

2. There is a second yet behind, and I have done. *Weep for your children.* Weep not for me, saith Christ, but weep for your selves, *and for your children.* And why for them? Because their children were to bear a share, and suffer with them in the wrath that was about to come upon them, as you may see *Luke 19. 43.* For the daies shall come upon thee (saith our Saviour) that thine enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, *and thy children within thee.* Brethren if you have any tears left, drop a few upon your Children; you are not able to foresee what miseries your little ones may be reserved for: and verily *their* danger is increased as well as *yours*, by this stroke. For you have lost a *Catechiser*, as well as a Preacher; you know what care and pains he took, and what a gift and faculty he had in instilling holy knowledge into your children, and your little ones, whi'e he had liberty in Publick, and strength with opportunity in Private. He took a very great delight to temper with them, and to tole them on to the holy waies of God, by all the means that he was able to devise. It was his very last design (as he was alwaies full of holy projects) to take some Course, that children might be more generally Principled in the grounds and Fundamentals of Religion then they are. And I am very well assured, that many of your children, have such Liquor

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poured into them by his means, that they will relish of it as long as they have a day to live, and it may be bless the Lord and him for it, to all Eternity. And therefore you have cause enough to weep that you have lost a Minister that was *fit and apt to teach*, not your *Soules* only, but your *children* too, *and make them know the way of the Lord.* Not to feed the *Sheep* only, but to lead the *Lambs* too, and to bear them in his Bosome, as the expression is, *Isaiah* 40. 11. I have done with the Directions, *Weep for your selves, and for your children.*

And now for the close of all, I say again *Weep not for him*, his sorrow certainly, is *turned into Joy*, and therefore so let yours be also. He hath receiv'd that blessed Sentence, *Well done good and faithful Servant, enter thou into thy Masters Joy.* And let me tell you (I speak it upon good assurance) he went Triumphantly to Glory: *an Entrance was ministred to him abundantly into the Heavenly Kingdom.* As he drew nearer Heaven (till his Disease prevailed against his Reason) he grew still more Heavenly. When Grace and Glory were about to joyn, Grace in him was most Glorious. Oh with what Extasies, and Ravishments of spirit did he fly away into the Bosome of his Saviour!

I have but one word to add, and it is that of the Apostle *Hebrews* 13. *Remember him that had sometimes the Rule o-*

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our guides, who hath spoken to you the word of the Lord, whose faith follow, considering the end of his conversation. And that was a blessed end indeed. Remember him, to follow him in all that was exemplary in him, whether concerning *Faith*, or *Life*, that walking in the *holy way* that he did, you may at last come to the *happy end and place* where he is.

FINIS.